4257.a.19

THE HIGH-WAY To Heaven:

OR,

The Doctrine of Election, *Effectuall Vocation, Iustification, Sanctification and eternall Life.*

Grounded upon the holy Scriptures, Confirmed by the testimonies of *sundry judicious and great Divines, Ancient and Moderne.*

Compiled by T. Taylor

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TO THE WORSHIPFVLL Mr. IOHN LEVESON *Esquire*.

SIR, *many and great are the* Priviledges *of the* Faithfull, *and farre more excellent than any, which either are, or can bee granted by any mortall* Monarch *whatsoever.*

For first, they were elected *of almighty God freely from all eternity to bee partakers of his* grace *in this* Ephes. 1.

 world,

world, and to bee invested with immortall glory *in the world to come.*

Secondly, when they had revolted from God, and were become the vassals *of the Devill,* dead in sinnes, and the children of wrath; *God in mercy did* recall *and gather them, &* redeeme *them from their servitude with the* blood *of his* owne *and* only sonne *Christ* Iesus, *who was* made sinne for us, that wee might bee made the righteousnes of God in him, *assuming our iniquity to himself, & imputing his righteousnes unto us.* Magnum (*autem*) est, quòd peccata remissa sunt, sed majus est quòd per sanguinem Dominicum remissa sunt. *Now it is much that*

Ephe. 2.
2 Tim. 1. 9.
1 Pet. 1. 19.
Rev. 5. 9.
2 Cor. 5. 21.
Chrys. in Ephe. 1. ser. 1.

that wee should bee redeemed by God, who were Runnagates *from God: but that wee should bee redeemed by the* blood of God, *by the blood of the Son of God, who was* perfect God *and* perfect man, *of the same substance, honour and antiquitie with the Father; this commends the wonderfull* love of God *unto us, and is a favour that all the world besides doth want.*

Act. 20. 28.
Rom. 9. 5. Iohn 1. 2. & 10. 30.
Iohn 4 9. Rom. 5. 8.

Thirdly, God doth refine *and* revive *them, breathing into them the breath of life, the* spirit of sanctification, *who doth reforme, purge and alter them, ruinating the cursed workes of the Devill, and repairing, rectifying, and adorning them by grace*

Iude 1. 2 Thes. 2. 9. 13. Eze. 36. 1 Cor. 6.

with goodnesse.

Hab. 1, 6. *Fourthly, God doth (when he pleaseth)* bathe *them in the* waters *of sorrow, and* trie *them in the* furnace *of affliction, to correct and cleanse them, and that his graces in them may appeare more fresh and shining, as* flowers *doe in a showre, or as the Moone doth in the night.*

Rom. 2. 7, 8. 2 Cor. 5. 1. 2 Tem. 8. *Finally, the Lord will one day translate them out of the wide and waste* Wilderneſſe *of this wicked and woefull* World, *and will safely bring them into celestiall* Canaan, *where they shall live for ever with him in full freedome from all evill, and in perpetuall fruition of all felicity, so that as nothing*

shall

ſhall be found in Hell, *which ſhall bee deſired, ſo nothing ſhall bee deſired in Heaven, which ſhall not bee found.* Ibi lætitia ſine triſtitia, locus ſine dolore, vita ſine labore, lux ſine tenebris: ibi juventus ſemper vigeſcit, & nunquam ſeneſcit: ibi dolor nunquam ſentitur, nec gemitus unquam auditur: ibi triſtitia nunquam videtur, ſed æternum gaudium poſſidetur: ibi eſt ſumma & certa tranquillitas, tranquilla fœlicitas, fœlix æternitas, æterna beatitas & beata Trinitas. *There ſhall bee mirth without mourning, a life without labour, and day without darkneſſe, eternall happineſſe and happy eternity.* Ibi nec malitia,

litia, nec militia: ibi nec pœna, nec pœnitentia: ibi nec peccatum, nec perditio. *There is neither sinne, nor sorrow: neither penalty, nor penitency: neither foe, nor fighting: neither corruption, nor contention: amity, and no enmity: faith, and no fraud; godlinesse, and no guile: love without lust: wisedome without wilinesse: simplicity without simulation: perpetuall solace, and solacious perpetuity, prosperous security, and secure prosperity*; Ibi nil intus, quod fastidiatur: nil foris, quod apperatur: ibi rex veritas, lex charitas, possessio æternitas. *There we shall neither loathe, nor long for. The King is verity, the law charity,*

rity, the possession eternity; yea the fruition of the eternall God, who will bee (Mel in ore, melos in aure, & jubilus in corde) *All in all to them that love him.* Bernard.

These things you may take a further view of, if you please, by perusing this little Tractate: *which I dedicate to you as a testimony of my desire of your* proficience *in holy learning. And thus hoping of your kinde acceptance thereof, I commend it to you, and both it and you to the Lord; desiring him to honour you with his grace, that you may so know him in your* youth, *as that you may bee knowne of him in your* age; *and that serving him like a faithfull* Souldier *against*

gainst sinne and all sinfull vanities in the Church militant, *you may raigne also like a noble* Victor *with him in the Church* Triumphant. *Febr.* 16. 1608.

Your Worships in the Lord, to be commanded,

THOMAS TVKE.

Τετράστιχον Eduardi Smithi ad Lectorem.

Lasciva faciem Veneris laudare vetustas
Respersam nævo garrula sæpe solet.
Exhibet iste liber Veneres nævo sine castas,
Et lætam quicquid sternat ad astra Viam.

Ejusdem ad Momum.

Nigro si tibi mos bene-facta notare lapillo,
Hîc omnis maculis pagina sparsa foret:
Vana at si carpas tantummodo somnia Mome,
Crede, tuis maculis non locus ullus erit.

Ejusdem

Ejuſdem ad Auctorem.

Ergò agè, perſentur tibi tot
mercede labores
Æternâ, dignam ſæcula
noſtra negant.
Exhibe, tende, condigna, ſa-
lubria, Vera,
Chriſto, ovibus, cunctos,
carmine, voce, ſtylo.

The

The names of such as are alledged in this Booke, beſides the Scriptures.

A
Ambroſe
Angelome
Anſelme
Aquinas
Ariſtotle
Auguſtine

B
Bede & Beza
Bellarmine
Bernard
Bradford
Bucanut
Baſill

C
Calvin
Cicero
Chryſoſtome
Clemens Alex.
Cameracenſis
Cyprian
Cyrill

D
Daneus

F
Fox
Fulgentius

G
Greenham
Gregorie

H
Hugo & Haimo
Hierome

I
Innocentius
Iſidore
Iſychius
Iuſtine

K
Keckerman

L
Lactantius
Luther

M
P. Martyr

O
Origen.

P
Perkins
Philpot
Piſcator
Polanus
Primaſius
Proſper.
Radulphus

R
Radulphus
Rossensis
Rogers
Remigius
Rollock
S
Sedulius
Sturmius
T
Tertullian
Theodulus
Trelcatius
Tyndall
V
Vrsinus
W
Willet.

THE

OF GODS ETERnall Election.

CHAP. I.

The word Election hath five significations. Three reasons to proove that there is an Election to life. Two reasons proving the necessary use of this Doctrine. Foure reasons to shew that Ministers should teach it. Three duties to be done concerning the handling of it.

ALl men are by a certaine instinct of *nature disirous of knowledge*, and account ignorance evill

Πάντες ἄνθρωποι τοῦ εἰδέναι ὀρέγονται φύσει, Arist.

evill and *unseemely*, like a defective body, or a light-lesse house. For knowledge is the *eye* of the minde, the *light* of the soule, the *ornament* of grace and nature, and such riches, as will swimme with the master, when he suffers shipwracke, and sees his whole estate to sinke before his eyes.

Nescire & malum & turpe ducimus, Cic. 1. Offic.

Now the more excellent & commodious a thing is, the more worthy it is of our knowledge. Therefore it is discommendable & uncomely for any man to be ignorant of himselfe, and of the causes, the meanes and manner of his eternall salvation, and redemption from horrible and intollerable miserie.

To further this knowledge, my purpose is, out of the Scrip-

Scriptures, and by the helpe of ſundry learned and orthodoxall Writers, briefly to treat of Gods *Election*, and the *Execution* of it: and ſo we ſhall (as in a *Glaſſe*) behold, what courſe the Lord hath in his wiſedome taken to manifeſt his grace unto us, & to make us partakers of his glory.

Before I ſhew what election is, I thinke it not amiſſe. 1. To ſhew the ſignifications of the word, becauſe it is ambiguous. 2. To prove that there is an Election. 3. And that the doctrine thereof ought to be learned. 4. As alſo to ſhew that it ought to be preached to the people. 5. and in what manner.

For the firſt; this word *Election* (or *Chuſing*) hath

five significations.

Luke 6.13. First it signifies the chusing and assuming of a man to some worke or office. So *Saul* was chosen to bee a King, and *Iudas* to be an Apostle: and of this *Election* is that speech of Christ to bee understood,

Iohn 6.70. *Have not I chosen you twelve, and one of you is a Divell?*

Bucan de præd. Loc. 36. Que. 1. Secondly, it is taken from that *Election*, whereby the Lord doth make choise of a nation to be his people, upon whom hee will bestow his lawes and ordinances, and more singular love-tokens, then upon many other. Thus the *Israelites* were Gods *elect*, though amongst them were many reprobates. For this election was temporall in part, and but a *Remnant* in comparison were elected as

Deut. 4.37 & 77. Psal. 70.5.6.

touching

touching that eternall decree of life.

Thirdly, it ſignifieth the eternall decree of God for the ſeparating and adopting of ſome men to everlaſting life. *Polan. de prædeſt.*

Fourthly, it ſometimes ſignifies the execution of this decree, or the ſeparation of certaine men in time by effectuall vocation. Buc. & Pol. ibid.

Fiftly, it ſignifies in that ſpeech of *Paul*, (*The election hath obtained*) the Elect themſelves, as *Circumciſion* is uſed ſometimes for *Circumciſed*. But we here uſe it in the third ſignification. And ſo much for the word. Rom. 11. 7. Tit. 1. 10.

Now that there is ſuch an Election, it is evident by theſe reaſons.

Firſt by expreſſe teſtimo-

nies of holy Scripture. *Many are called, but few are chosen. I know* (saith Christ) *whom I have chosen. So many as were ordained to eternall life believed. Endevor to make your election sure.* He is blinde that cannot see the shining of the Sunne at Noone.

Mat. 20. 16
Ioh. 13. 18
Act. 13. 48.
2 Pet. 1. 10.

Secondly, the Scripture sheweth that there is a *Reprobation*; therefore, unlesse we shall say that all are reprobates, we must needes grant an election.

Pro 16, 4.
Mal. 1. 3.
Iude 4.

Thirdly, the Scripture setteth forth unto us the cause, the perpetuitie, the benefits and tokens of it: which were to no purpose if there were no election at all.

Lastly, wee have the consent of the Church in all ages. It is (saith *Augustine*) horrible

Prædestinationem negare immanis est blasphemia.

ble blasphemie to deny predestination.

Augustin. lib. 6. Hypog.

Having now prooved that there is an *Election*, I come to the third place to proove the necessity of learning and understanding this doctrine; which I will doe with these two reasons. The first is this.

That doctrine ought to bee learned, which serves to declare Gods glorie.

Vid. Hub. Sturm. de prædest. Thes. 1.

But the doctrine of election doth manifest the glory of God. For first, it sheweth that we are elected to the honour of God, and to the praise of his glorious grace. Secondly, it argues and illustrates his essentiall properties, as his omnipotencie, omniscience, eternity, mercy. Thirdly, this doctrine doth both demonstrate and defend the free

grace of God against all contrariant heresies and errors, and will arme us against many impetuous enemies of the truth; therfore it is a doctrine worthy to be learned.

Secondly, that Doctrine is necessarily to bee learned, which is profitable to us in the course of Christianity: but the doctrine of election will availe us much in the running of this race. For first, it relieves our faith against diffidence, shewing that our salvation hangs not like a Meteour in the ayre, but is firmely fixed upon the love of God in Christ. Secondly, it furthereth our Spirituall joy, in that it teacheth that the love of God is *Constant*, and his decree concerning our welfare is *Eternall*. Thirdly, it eclipseth

Ier. 31,3,& 32,40.
2 Tim. 2,19

eth the pride of the heart, ſheweth that Gods dignation, and not mans dignitie, his favour and not mans faith, his mercy and not mans merit is the fountaine and foundation of mans felicitie.

Fourthly, it provokes us to true gratitude and the practiſe of all good workes: becauſe it teacheth to aſcribe our ſalvation wholly to the grace of God, and not to our owne goodneſſe: as alſo that wee were elected to be holy, and not follow the ſwinge of the fleſh, and to goe a whoring after our owne luſts. Fiftly, this doctrine miniſters comfort to us, and helpes our patience in adverſitie. For it teacheth that wee are predeſtinated to weare the crowne of thorns with Chriſt, as well as

Tit. 3. 5.

Eph. 1. 4.

Rom. 8. 25.

the crowne of glory: and that as wee are covered with the grace of God as with a Canopy, whiles we live in this world, so we shall be honoured with immortall glory in the world to come; therefore this Doctrine ought to be learned and remembred.

Polanus & Sturmius de præd.

Fourthly, it is fit for Ministers to acquaint their people with this doctrine. The reasons are these. First, Christ and his Apostles, and some of the old Prophets have commended this doctrine unto the Church, and did teach it the people. But it were grievous sacriledge to deprive the poore people of that, which GOD doth vouchsafe them, and transcendent impietie to denie the preaching of that in the Church, which GOD doth

doth teach in his word for the good of the Church. For whatsoever is written in the word, *it is written for our learning, that through the consolation of the Scripture we might have hope.* Rom. 15.4.

Secondly, the Gospell ought to bee preached unto all, both learned and unlearned: but the Doctrine of Election is a principall part of the Gospel; yea the *whole Gospell* is inclosed within the bosome of this doctrine, if we respect both the decree it selfe, and the execution and accomplishment of it together: therefore it ought to be promulged and made knowne unto all. Matth. 28. Mark. 16.

Thirdly, this doctrine is very usefull and solatious, and may be applyed to many notable

table purposes. For it shewes us the true causes of all our happinesse. Secondly, it confuteth the *Pelagians*, who ascribe salvation to mens owne strength and merits: and utterly overturneth the opinion of Election for workes, or faith foreseene. Thirdly, it serves to correct the course of those that hinder their owne happinesse by their presumption, diffidence, incredulity, prophanenesse, sensuality, & other irregular & irreligeous courses. Fourthly, it proves the deity of Christ. For in that he hath elected us unto life, we conclude that he is very God. Fiftly, as it testifieth the love of God unto us: so likewise it serves to enflame us with love towards him: for who would not love him, of whom

olan. ibid.

whom he is so loved, and to whō he is so much obliged? And to omit many uses which might bee made of this Doctrine, it shews the great power & authority that God hath over men, in making choise of whom he list to be his vessels of honor, and temples for his Spirit to inhabit. And finally it teacheth us to love our brethren, who are elected by the same God, and for the same ends that we our selves are.

Fourthly, Ministers are by *Pauls* example bound to teach their people the *whole counsell of God, and to keepe backe nothing* which is commodious: therefore they must teach them this Doctrine. Lastly, Ministers must not suppresse or keepe backe that which is revealed, but rather pro-

Acts 20.

proclaime and divulge it. For
Deut. 29. 29. *things revealed* (as this is) *belong to us and to our children* for ever, as *Moses* writeth. Yea, they ought to doe it the more diligently, that they may preserve them from those infectious errors, which many turbulent and erroneous spirits doe publish to the world, and stay them from abusing this so holy a doctrine (as many doe) to licentious and luxurious living. The
Instit. lib. 3. c. 21. s. 1. judgement of *Calvin* is worthy to bee embraced, who saith; *Wee shall never bee throughly perswaded that our*
Ibid. sect. 3. *salvation doth flow from the Fountaine of Gods free mercie, untill wee bee acquainted with his eternall Election. The Scripture is the Schoole of the holy Ghost, wherein as nothing*

is omitted necessarie to bee knowen, so nothing is taught, but that which is expedient for a man to know. We must therefore beware that wee doe not keepe the faithfull from that which the Scripture delivereth concerning Predestination, lest we seeme maliciously to defraud them of that, which God doth affoord unto them, or reproove his Spirit as if he had revealed things fit for some considerations to be concealed.

Vide Aug. *lib. 1. de predest. san. c. 20*

The fift and last thing to be considered, is the *manner* of propounding and handling of this doctrine. Here these duties must be observed. First, that this doctrine be derived only from the word of God, and not fetcht from the forge of mans braine. For the word is a sure *Rule* to direct our understanding.

Calvin. Ibid.

derſtanding. And it is the *chiefeſt point of ſobrietie to make God our Schoole-maſter when wee learne, and then to leave learning, when he leaves teaching.* When hee leaves ſpeaking, then wee ſhould leave inquiring. Hee which curiouſly pries into Gods ſecrets, runnes himſelfe into an inextricable labyrinth, and findes not that wherewith his curioſitie may bee ſatiſfied.

Secondly, this Doctrine ought to be delivered in convenient and fit tearmes, that the truth thereof may be diſcerned, and no point obſcured, and that the ſublimitie and majeſtie thereof bee not eclipſed and debaſed.

Thirdly, it is fit that before this Doctrine be preached to the

the people, the Minister doe first acquaint them with more familiar points of Religion, that his labours may be more prosperous and beneficiall. These things have beene delivered by way of a Preface. I will now speake of the decree of Election, and of the Execution of it.

CHAP. II.

What Election is. There be two distinct acts thereof. The causes of it, Efficient, Materiall, & Formall. Three ends thereof. Six effects of it. Two subjects of it. Fifteene prerogatives of the Elect. Three properties of Election. Many signes thereof are set downe.

ELECTION to everlasting life is *the speciall decree of God touching the*

Keck. Syst. Theol. l. 3. c. 1.

the conferring of eternall salvation by Christ the Redeemer, to certaine men, of meere mercie and good will. Or, The decree of Election is that, *Whereby God hath appointed some unto his glorious grace, in the obtaining of their salvation and celestiall life by Christ.* Or it is (as *Augustine* teacheth) the *preparation of a free donation, whereby God hath made us vessels of mercie before the creation of the world, unto the adoption of the sonnes of God by Iesus Christ.*

Perk. de pred.

Aug. de fide ad P. cap. 35.

Perck. ibid.

In the decree of Election there are *two distinct preordinations, or acts of the divine counsell;* the former concerning the end, the latter concerning the meanes tending unto the end.

This the holy Ghost seemeth

meth to have taught moſt clearely, *Rom.* 9. 11. where hee ſaith; *That the purpoſe which is according to Election, might remain firme.* By which wee ſee a diſtinction put betwixt the *purpoſe* of God and his *election.* And in *Rom.* 8. 29. 30. The decree is expreſly diſtinguiſhed from the execution of it, which the Apoſtle placeth in vocation, juſtification and glorification.

The firſt act in the decree of Election is a part of the divine purpoſe, whereby God doth aſſume certain men to be received (paſſing by others) unto his everlaſting love and favour, and by aſſuming them doth make them veſſels of mercy and honour. *Perk. de præd p. 9. 10*

The ſecond act is the purpoſe of *ſaving* or *of conferring*

ring glory; whereby God doth ordaine and ſeparate the ſame men being to fall in *Adam*, unto ſalvation and celeſtiall glory.

Theſe two acts muſt not be ſevered, but diſtinguiſhed. The former is of men to bee created, and the latter is of men, that are both created and corrupted. By the former, men are ordained unto grace: and by the latter, the meanes are ſubordained, whereby grace may be conferred and declared. For this latter prepares a way for the complement and execution of the former.

Opera Trinitatis ad extra ſunt indiviſa Aug.

The *efficient cauſe* of Election, or the *Electour* is God Almightie, Father, Son, and holy Ghoſt. For ſuch works, as are wrought by God upon

on

on the creature, are common to the three persons, the manner of working peculiar to each of them being reserved. And the Scripture expresly sheweth that the Father and the Sonne did elect us, *Eph.* 1. 4 *John* 15.16. For howsoever Christ himselfe is *elected*, as he is our *Mediatour*, yet as he is the eternall *Word* or *Son* of the Father, he *doth elect* as well as the Father. Now seeing the worke of election belongs to them, wee may not exclude the holy Ghost, who hath one *common God-head* with them.

Esa. 42. 1. Matth. 12. 18. 1 Pet. 1. 20.

1 Ioh 5. 7.

The cause which mooved God to elect those which are elected, was his *meere good will*, and nothing else, as appeareth by these reasons.

First by the word of God.

He

Ephe. 1,5. *He hath* (saith *Paul*) *predestinated us according to the good pleasure of his will.*

Rom. 11,5 *At this time also a reseruation is made according to the election of grace.*

Secondly, if Christ did not merit as he was a man, to bee united to the person of the Word, and to be born wholy voyd of sinne, there is no cause for us to thinke but that our election unto life is of the free grace of God. But *Augustine* doth confidently and truely teach, that the manhead of Christ was thus advanced for no merit or worke thereof, but freely had it. Therefore it is absurde to thinke that wee were not elected of Gods free grace.

Tom. 7 lib. 7 de pra c. 15

Thirdly, if the Patriarch *Iacob* was elected by grace, then

then election is of grace: but the former is true, as *Paul* doth witnesse, *Rom.* 9. 11. *Before the children were borne, and when they had neither done good nor evill, that the purpose of God might remaine according to election, not by workes, but by him that calleth, it was sayd unto her, The elder shall serve the yonger.* Therefore we also are elected of grace.

Polan. de præd pag. 35

Fourthly, God hath elected us (as the Apostle teacheth) for the commendation of his *glorious grace*: but if election be not of grace, then grace deserves not all the prayse, but we our selves have something whereof wee may glory.

Ephe. 1. 6.

Fiftly, let us consider the judgement of antiquitie. *Augustine* saith; *As he* (that is, Christ)

Aug. ibid.

Christ) *is predestinated to bee our head, so are wee to bee his members. Humana hic merita conticescant. Let mens merits here be silent, which perished in Adam. Et regnet; And let the grace of God beare the sway and raigne.* And againe; *In one and the same cause one is forsaken, and another is taken (Alius assumitur, gratia præstante, non merito) in mercy, and not of merit.* And againe; *He hath elected none worthy, but by electing him he hath made him worthy. It is the grace of God, whereby he hath elected me, not because I am worthie, but because it vouchsafed to make me. Videte charissimi: See (my beloved) how that hee doth not elect men good, but maketh those to be good whom hee hath elected.* And elsewhere hee saith,

Contra Iul. Pel. Tom. 7.

Contra. Iul. pelag. l. 5. c. 3

Ttract. 86. in Ioh.

Epist. 105. ad Sex.

In Enchir. ad Laur. c. 98.

Ad Hebid. Quest. 10.

saith, that *God loved no other thing in Iacob, then his owne free mercy. He loved Iacob by his free mercie, and hated Esau by his just judgement.* *Hicrome* also speaking of *Iacob* and *Esau* saith, that the election of the one and the rejection of the other, doth not demonstrate their merits, but the will of the Elector and rejector: and further also confesseth that it is in the power and will of God to elect or reject a man, without good or evill workes. *Angelome* also saith, that *Christ hath predestinated some to eternall libertie, quickning them by his gracious mercie.*

Ad Hebid. Quest. 12.

In cap. 8. lib. 2. Regum.

Finally, this truth will appeare, if wee shall re-

moove the false causes, which might seeme to perswade God to chuse us for his people.

First, therefore wee are not elected for *foreseene faith*, as these arguments ensuing will sufficiently proove unto us. First, God is the primarie and principall author of all his actions. Now the supreame and first ground or author, depends of no externall ground or beginner. But God should depend of an externall ground, if hee could not elect whom hee would, unlesse faith did moove him. Secondly, every cause is before the effect: now Faith is after Election, as the holy Ghost sheweth

Keck Syst. Theol. l. 3. c. 1.

eth when he saith: *So many as were ordained to eternall life believed.* It was well sayd of one; *Christ first apprehends us: and this apprehension of his works in us the apprehension of faith whereby wee lay hold upon him.* Faith is a meane, which tends to the end, whereunto the elect are ordained. Wherefore seeing that Election must needes be before the end, it must also be before Faith, which is a meane leading to the end. Thirdly, faith is not the cause of vocation and justification, mooving God to call and justifie, therefore it is no cause of election. For *the cause of the cause, is the cause of the thing caused.* If faith then

Act. 13. 48.
Perk. in Gal. c. 4. vers 9.

Quicquid est causa causæ, est etiam causa causati.

then were the cauſe of Election, it ſhould bee alſo the cauſe of vocation, which is an effect thereof. But it is not ſo, as the Apoſtle teacheth, *Tit.* 3. 3. Laſtly, the Scripture no where ſaith, that wee are elected for foreſeene faith. What reaſon then have we to beleeve it? We conclude therefore that we are not elected for faith: and with *Iuſtine Martyr* we call thoſe bleſt: *Qui ſunt præſciti ut crederent, Which are foreknowne that they ſhould beleeve.* And we ſay according to *Auguſtine*, that thoſe are elected (*Non qui eliguntur quia crediderunt, ſed qui eliguntur ut credant*) *which are elected to beleeve,*

contra Tryph.

Tom. 1. l. 1. de prad. ſanct. c. 17.

not

not because they have beleeved. I have obtained mercie (saith *Paul*) *that I should be faithfull: Non quia fidelis eram: not because I was faithfull, as Augustine* speaketh. 1 Cor 7.25 Cap. 3.

Secondly, we are not elected for any *fore-seene workes*. For first the Apostle excludes all workes, from being the causes either of election or of reprobation *Rom.* 9. 11. 12. And teacheth that Election *is not in him that runneth*, that is, it is not to bee attributed to his industrie or indeavours. Secondly, good works can merite nothing of God, because hee is the author of them, and they are due unto him, and are not equivalent and proportionable to his

grace. Thirdly, we are elected *that we should be holy*, and should do good works; and therefore it were absurde to imagine that good workes did moove God to elect us. *Hierome* saith: *The Apostle saith not hee hath elected us* —— *Cum essemus sancti, when wee were holy, sed ut essemus, but that wee should be holy.* And *Augustine* saith. *The election of grace doth not onely prevent or go before mens workes, but before faith, whence all good workes doe flow.*

Eph. 1. 4.

Apolog. ad Ruffin.

Thirdly, Election is not made for the will of man, or for that man would it. For the Apostle plainely professeth, that *it is not in him that willeth, but in God, which*

Rom. 9. 16. Polan. lib. de prad.

which sheweth mercie. By *will*, is meant the cogitation, desire or endevour of our minde, which the holy Ghost excludeth from Election. Secondly, the will of man is not eternall, and therefore cannot bee the cause of eternall election. For the efficient cause must goe before the effect in time, or at least in nature. But the will of man is not in nature before Gods election, much lesse then in time. Lastly, if we were elected for our owne will, many grosse absurdities would ensue. First, the grace of God should bee subject to mens wills, as *Prosper* affirmeth: that is, the grace of Election should

Polan. ibid.

be inferiour to the will of man, as the effect is to the cause: the will of man should bee more excellent than the grace of God. Secondly, it were (as *Prosper* saith) to make the beginning of salvation to bee in him that is saved. Thirdly, it were in mans power to be either an elect, or a reprobate if hee would. Fourthly, all certainty of Election would be taken away, seeing the will of man is instable and uncertaine. Fiftly, election would be casuall, as depending upon the will of man, which is mutable, and so God should be made an *Idol of Fortune*, that is, hee should chuse if man would, and not chuse if

man

man would not. Wee conclude therefore that the will of man, is not the efficient cause of Election.

Fourthly, God doth not elect any man for his birth or beauty, or for any prerogative, or excellencie in his person: For God is no *accepter of persons*: and these things are not before Election, but come after it. Secondly, that which *Moses* saith of the generall election of all the *Israelites*, may be as truly sayd of the speciall election of all true *Israelites*, that God hath not chosen them for their multitude, but of his *owne love*, nor for any dignity in them, but of his owne meere mercie. Wee see God respected

Rom. 2. 11.

Deut. 7. 7.

not the elderſhip of *Cain*, but chooſe *Abell*: hee regarded not the riches of *Nabal*, the wiſedome of *Achitophel*, the beauty of *Abſolom*, the comlineſſe of *Saul*, the princely blood of *Iezebel*, neither were all the ſeede of *Abraham* elected, as was *Abraham*. It is God, who makes us *meete to be partakers of the inheritance of the Saints*, and not any prerogative or dignitie in us.

Col. 1. 12.

Finally God reſpects not theſe things in ſaving us, therefore neither in electing us. For if they did move God to elect us, they ſhould alſo perſwade him to redeeme and ſavē us, which is againſt the

the Scripture in many places.

Lastly, the merit of Christ is not the efficient or impulsive cause of election, though it bee of salvation. For the efficient cause of election, which is without beginning, must also bee without beginning: but the merit of Christ is not from eternitie: therefore it is not the efficient cause of eternall election. Secondly, if Christ himselfe, as Mediator, was elected from all eternitie, then his merit is not the cause of electing: but the former is true out of *Peter*, the latter therefore is also true. Thirdly, the effect of eternall election is not the cause thereof: but

Polan. lib. de prædest. pag. 45.

but the merit of Christ is the effect of electiō. For God did not elect us, because Christ was to die for us: but on the contrarie, Christ did therefore die for us, because God had elected us in him. Therefore the merit of Chtist is not the efficient cause of Gods election. Wherefore wee doe conclude, and with *Calvin* wee doe averre according to the truth, (*Hoc consilium quoad Electos in gratuita ejus misericordia fundatum esse*) *that the foundation of Gods election is layd in his free mercie.* Hee will have mercie, *on whom he will*, and chuseth whom hee pleaseth. And so much for the efficient & impulsive cause of election. The

Instit. l. 3. c. 21 §. 7.

Rom. 9. 15

The *materiall* cause, or *matter* of Election is threefold: first *in which*, that is in Christ the Mediatour: secondly *about which*, and that is about certaine men: thirdly *of which* it doth consist, (of which last we now entreat) and that is the counsell of God. For election is nothing but the counsell of God, for the separation of some men to eternall life.

The *formall* cause is the ordination of certaine men from all others, to the fruition of present grace and future glory.

The *ends* of Election are three.

The former concernes God, that doth elect: the two

Bucan loc. 36. Quæst. 32.

two latter concerne those that are elected. The first is the glory of God, and the celebration and declaration of his mercy. *Rom.* 9. 23. *That hee might declare the riches of his glory upon the vessels of mercy, which hee hath prepared unto glory.* *Eph.* 1. 6. *Hee hath chosen us to the praise of his glorious grace.* The glory of God is the *supreme end* of al things, therefore of election. And if wee bee commanded to make it the *scope of all our actions*, we neede not doubt but God doth aime at that it in all his.

Sturm. de prædest. Thes. 6. 1 Cor. 10. 13.

Ephes. 1. 4.

The second end of Electiō is, *that we should bee holy and blameles* before God. *Aug.* saith wel; *He chose us not be-*

cause

cauſe we were thē holy, nor becauſe we would hereafter bee holy: but he rather choſe us that in time of grace we might be holy through good workes.

The third end, is the ſalvation and glory of the Elect. Therefore they are ſaid to bee *Ordained to eternall life, and prepare unto glory, and choſen unto ſalvation.* Act 13.48. Rom.9.23. 2.Theſ.2.13. Wee may not thinke that Election is the abſolute will of God without any end. It were impietie to attribute ſuch a will to God, as hath no ſcope or end propoſed to it. For if nature doe nothing in vaine, or to no end and purpoſe, much leſſe doth God.

The effects of Election are the mediatiō of Christ, Ephe.1. Acts 13. adoption

Rom.8. Pola. de. prad.pag.60

adoption, vocation, saving faith, justification and glorification, which comprehendeth two things: first regeneration or sanctification: in which is conteined perpetuall repentance (that is, aversion from all evill, & conversion unto God) love, righteousnes, the hatred of sin, the study of good works, calling upon God, true humility, a desire to see Christ constancie in professing the true faith to the last gaspe. For Gods *Election is the roote of all the gifts of God in us: and the foundation of all his saving benefits.*

Perk. in Gal. c. 4. Polan. de. prad. pag. 59.

Secondly, glorification comprehendeth in it the complement and fruition of all glory in the life to come: that

that is, of all holineſſe and happineſſe with the Lord for ever.

The *Subject* of Election is double. The firſt, is the ſubject *in whom* wee are elected. This ſubject is Chriſt: *Hee hath choſen us in him*, ſaith *Paul*. Now we are not elected in Chriſt, as he is God, or the Word, ſimply ſo conſidered. For in this reſpect hee is our Elector, as he ſaith himſelfe, *I know whom I have choſen*. Neither are wee elected in him, as a meere man. For a meere man was not fit for us to be elected in. But we are elected in him, as hee is *God-man*, our *Head* and eternall *Mediator*, in whom God hath placed all ſpirituall

Ephe.1.4.

Ioh.13.18.

tuall blessings, which he would communicate to us in his good time.

Cal. Instit. l. 3. c. 22. s. 1. de Præd.

And wee are elected in Christ, *because wee were not capeable in our selves of so great excellentie.* He *onely* (as *Polanus* truly teacheth) *is the fit meane, in whom, wee were elected, considering that by election, there is made an union and conjunction of us with God the electour.* *Calvin* alleaging that speech of *Paul*, (*Hee hath chosen us in Christ*) saith that it is *all one, as if he had said that God, because he found nothing worthie of his election in all the seede of Adam, did therefore turne his eies unto his Christ, that hee might elect members as it were*

Cal. ibid.

were out of his bodie, whom he would take unto the fellowship of life. It were therefore very absurd to *dreame of any election out of him*; he beeing the foundation of the execution of Election in respect of the beginning, meanes, and end.

Perk. de prædest.

The other subject, is the *Object* of Election, or the persons that are elected. And these are not all the sonnes of *Adam*, without exception of any. For first, hee that taketh all and refuseth none, cannot properly bee said to chuse. For election supposeth a rejection. Hee which makes a choice, refuseth some. Secondly, whom God electeth, he doth also glorifie:

Note, man simply considered is the object of election in respect of the preordination of the end: but man corrupted, if we re-

gard the ordination of the meanes, that tend unto the end.
Rom. 8. 30.
2. Thes. 2. 13.
Tit. 1. 1.
2. Thes. 3. 2

fie. But all are not glorified: therfore all are not elected. Thirdly, saving faith is peculiar to the *Elect*, and not common to all, and is a true effect of Gods election. Now many beeing destitute of true faith for ever, it must needs be that they are also out of Gods election. Fourthly, the Scripture shewes that some are elected, and some refused, *Rom.* 11. 7. *The Elect hath obtained it, but the rest are blinded. God hath made the wicked for the day of evill.*

Pro. 16. 4.
Comment. in 1. Reg. cap. 4

Gregory saith well: *Deus uno modo, God beeing the creator of all alike, hath admirably fore-elected some, and forsaken others.* Now why God electeth not all

(*Ne*

(*Ne quæramus ſcrupuloſius, ſi errare nolumus, Aug.*) *If we would not erre, we muſt not be too curious in inquiring.* *Aquinas* ſaith truely; *God hath no reaſon but his will, why he ſhould elect ſome to glory, and caſt away others.* Neither doth God offer the leaſt injury, though hee doe not chuſe all, becauſe he is not tied to chuſe any. His Lordſhip is over all, his authority is abſolute, he may do with his own what he will. Who can hinder him? Wee are all to him as clay in the hand of the Potter. *He will have mercy on whom he will, and whom hee will he hardeneth.* The rich man of a rout of beggers ſets his love on one, and paſſeth by the reſt

Sum. 1. part. queſt. 23. art. 5.

Rom. 9. 18.

reſt without wronging any. A man entertaines one into his houſe, and paſſeth by many other without any injury done unto them; and ſhall wee thinke that God may not lawfully chuſe or refuſe whom hee pleaſeth? *God* (ſaith M. *Greeneham*) *is debtor to none, and therefore ſheweth mercy to whom hee will.* Wee may aſſure our ſelves that his reaſons are moſt juſt, though unknown to us. For the depth of his counſels cannot bee ſounded. Therefore *Gregory* ſaith well; *Let no man deſire to ſearch out the cauſe why one is elected, when another is repelled, becauſe his judgements are unſearchable, and his waies paſt finding out.*

Expoſ in. Iohn c. 37.

Seeing

Seeing then all men are not elect men, let us see who are the elect, and what their number is.

For the first, whosoever is, or shall bee saved, the same is undoubtedly elected. For both these propositions are infallibly true. 1. *Whosoever is elected shall be saved.* 2. *And whosoever is or shall be saved, is elected.* Now these are undoubted Notes of salvation. First, to esteeme the word of God more then our appointed foode, *Iob* 23. 12. And to covet to be fed with it, that wee may grow thereby. 1. *Pet.* 2. 2.

Secondly, to bee swift to heare, slow to speake, and slow to wrath, laying apart all

Greenham. *These notes may be better inserted towards the end of the tractate, where the notes of eternall life are set downe.*

all maliciousnesse, and the excrements of sinne, and receiving with meekenes the word that is grafted into us, that it may save our soules. *Iam.* 1. 21.

Thirdly, to meditate in the word night and day, and to alienate our selves from the counsels & wayes of the wicked. *Psal.* 1. 1. 2.

Fourthly to walke uprightly before God, and to be of a pure and sincere spirit. For *blessed are those that are upright in their way. Psal* 119. 1. And *blessed are the pure in spirit, for they shall see God.* And this sincerity and puritie of heart may be discerned by these two notes. First, when we have respect unto *all* the

Mat. 5. 8.

comman-

commandements of God, labouring to know them if we doe not: andif we doe, to do after them according to the measure of grace we have received. Secondly, if we be desirous and labour to use all and every one of those meanes, which God hath ordayned in his word, to bring us unto puritie of heart: and if in doing these things, we simply and singly seeke to approve our selves unto God, without either looking for praise or profit, rebuke or losse from men, and when wee seeke not chiefly those outward things at Gods hands. *Greenham.*

The second thing to bee considered, is the number

of the elect, concerning which, these 3. conclusions are worthy to be weighed.

First, that the elect, considered apart simply by themselues, are exceeding many, constituting the whole Church of God, which is the mistycall body of Christ. *Many shall come*, (saith Christ) *from the East and West, and shal sit downe with Abraham, Isaac, and Iacob in the kingdome of heaven.* *Paul* saith, that by the obedience of Christ *Many shall be made righteous.* *Iohn* saith, he saw an *Innumerable Multitude of all nations, and tongues, which stood before the Lambe, clothed with long white robes, and palmes in their handes.*

Ephes. 5. 23.

Matth. 8. 11.

Rom. 5. 19.

Rev. 7. 9.

Aug.

Aug. saith, (*Electorũ quidã quasi mundus est*) that there is as it were a certain *world* of the Elect. And *Ambrose* saith, that *there is in the Elect and fore-knowne* (*Specialis quædam universitas*) *a speciall kinde of the whole world, and all men from all men seene to bee taken unto life.* So then wee say that the number of Gods elect considered by themselves alone is great. Lib. 3. de doct. Christ. cap. 34. Lib. 1. de voc gent.

Secondly, the Elect in comparison of the Reprobate and damned are but few. For, straite is the way of life, and *few* there be that finde it. And *many* (saith Christ *are called, but few are chosen.* Christs Flocke is but a *little flocke.* And *Paul* Mat. 7. 11. Mat. 20. 16.

Luke 12.32
Rom. 9.27.
Is. 10.27.
Heb. 11.12.

out of *Esay* saith, that *Though the number of the children of Israel were as the sand of the sea* (as indeed they were) *yet shall but a remnant bee saved.* Which point must be well considered, because some have imagined that God hath elected all. But if this were true, then either all should bee saved, or else God is changeable, and doth alter his purpose of himselfe: or else is ouercome & drawne to change it by some other, which things cannot but offend a iudicious and godly eare.

Thirdly, the number of the Elect is certaine and defined. God knowes them all, and they can neither be dimi-

diminished nor increased. It is truly said of *Trelcatius*, *Electorũ & reproborũ numerus & numeratus certus est, quamuis uterque nobis non certo compertus. The number of the Elect is certaine, both how many they are, & who they are, although it be not certainely knowne to us.* God knowes them & their number, though man doe not. This was also the judgemẽt of *Aug.* who speaketh thus; *These things I speake of them, who are predestinated to the kingdom of God (Quorum ita certus est numerus, ut nec addatur eis quisquã, nec minuatur ex eis) Whose number is so certaine, that neither any can bee added to them, nor taken from them.*

Instit. lib. 2.

De cor. & grat. c. 13.

Having now ſpoken of the perſons that are elected, it will not bee amiſſe briefly to ſet downe their *prerogatives*, which no reprobate can partake of.

2 Tim. 2. 19 Firſt, God knowes them, and approves them. Now if the grace of earthly Princes bee in ſo great requeſt, what price can be ſet of his love, who is the Prince of all Princes, and the grand Commander of all the world?

Secondly, a lively and true ſaving faith pertaines to them onely: and therefore *Paul* calles it the faith of the *elect*; and the ſcripture ſaith, that ſo many as were *ordained to eternall life beleeved*. *Calvin* ſaith

Tit. 1. 1. Acts 13. 48.

Inſtit. l. 3. c. 22. ſ. 10.

that

that faith is a *singular pledge of Gods fatherly love, layd up in store for those his sonnes, whom he hath adopted.* And this gift is very excellent. For by Faith wee live, by Faith wee walke, by Faith wee are justified, and our hearts purified; by it we vanquish the world, and without it, it is unpossible to please God.

Thirdly, effectual vocation and conversion unto God belongs not to the Reprobate, but to them, *Whom hee hath fore-knowne and predestinated, them hee calleth.* Rom. 8.30.

Fourthly, the redemption from sinne and miserie, & the righteousnesse which is by Christ is theirs, and

theirs alone, *Isay* 53. 6. 12. 1. *Cor.* 1. 30. *Gregory* saith well; *Pro electorum vita usque ad mortem se tradidit autor vitæ*: *The Lord of life laid downe his life, that they might live, which were elected unto life.* And *Angelome*, saith; *Quæ est gens in terra alia, what other people is there in the earth (præter populum electum) besides the elect: for which God, the son of God: vouchsafed to come into this world as into Egypt, that taking upon him the shape of a servant, hee might redeeme unto himselfe with his blood an acceptable people studious of good workes.*

Homil. in Ezeck

In 2. Reg. cap. 7.

Col. 3. 12.

Fiftly, they onely are adorned with the spirituall graces of the Spirit: they onely

onely are sanctified and rewarded. *Isidore* saith; *Spirituall grace is not distributed unto all (sed tantummodo electis donatur) but is given to the elect onely. Nature* (saith *Augustine*) *is common to all men, but not grace.* Sent. l 2 c. 5. De verb. Apost. ser. 11

Sixtly, salvation belongs to none but to them. *Rom.* 11. 7. *What then? Israel hath not attained that hee sought: but the Election* (that is, the Elect) *hath obtained it, and the rest have beene hardened.* Faith in Christ is theirs onely: and hee that beleeveth in him *shalbe saved*, but he that will not, *shall be damned.* As the Elect are onely true members of the Church militant: so they shall bee the

John 3. 16. Mar. 16. 16.

onely members of the Church triumphant. Therfore wee may boldly say with the Psalmist; *Blessed is that Nation, whose God is Iehovah, even the people, that he hath chosen for his inheritance. Blessed is the man whom thou chusest to come unto thee.*

Psal. 33. 12.

Psal. 65. 4.

Seventhly, none of the Elect shall bee *wholy* seduced, nor *utterly* decline and perish. For Christ takes it for granted that the Elect *cannot be seduced*, and saith concerning his sheepe; *I give unto them eternall life, and they shall never perish, neither shall any pluck them out of mine hand.* And the Lord hath promised to stand by them, and to put his

Mat. 24. 24.
Ioh. 10. 28.

Ier. 32. 40.

his feare into their hearts, that they ſhall not depart from him. *Surely* (ſaith the Pſalmiſt) *the Lord will not forſake his inheritãce.* Pſal. 94. 14.

Gregory ſaith, that *tentation doth hide the light of righteouſneſſe in the heart of the elect oftentimes* (*ſed non interimit*) *but puts it not out, and makes it pale and quiver,* (*ſed funditus non extinguit*) *but doth not extinguiſh it altogether.* In 7. cap. Iob.

Saint *Auguſtine* ſaith well; *Peters faith failed not in his heart, when open confeßion with the mouth failed him.*

Eightly, God doth cauſe his Angels to protect and guard them: *The Angel of the Lord pitcheth round about them that feare him* Pſal. 34. 7.

him, & delivereth them. And as *Paul* speaketh, *they are ministring spirits, sent foorth to minister all for their sakes, which shall be heires of salvation.* *Aug.* saith, *This also I esteeme a very great benefit, in that the Lord hath given me an angel of peace to keepe me from my birth to my death.*

Heb. 1. 14.

Lib. 1. M. 6, 12.

Mat. 24. 31. Ninthly, *God shall send his Angels with a great sound of a trumpet, and they shall gather together his Elect from the foure windes, and from the one end of the heavens unto the other.* Christ also when hee comes to judgement, will set them on his right hand, and say; *Come ye blessed of my father, take the inheritance of the kingdome prepared for you from*

Math. 25. 33, 34, 41.

from the foundation of the world. But hee will place the reprobate on his left hand, and pronounce unto them the dolefull sentence of condemnation, saying; *Depart from mee yee cursed into everlasting fire, which is prepared for the Devill and his Angels.*

Tenthly, the Elect shall judge the Reprobate. *Know ye not* (saith *Paul*) *that the Saints shal judge the Angels?* 1. Cor. 6. 2, 3. Their faith and pietie shall condemne the wicked, and bereave them of excuse: & as the *Iustices* sit about the *Iudge*, at the *Assise*, so shall the Elect attend upõ Christ at the last judgement, and shall subscribe unto his sentence, and applaud his proceedings. More-

Moreover, all men, but especially all Ministers ought to endure all things for their sakes. *I suffer all things* (saith *Paul*) *for the Elects sake, that they might also obtaine the salvation, which is in Christ Iesus with eternall glory.*

2. Tim 2. 10.

Againe, God will *avenge his Elect*, though hee seeme slow in revenging those wrongs, that are done unto them: For they that touch them, doe *touch the apple of his eie.*

Luk. 18. 7. 8

Zach. 2. 8.

Furthermore, God for the love hee beareth to his Elect, hee will shorten the dayes of crueltie and calamitie. *For the Elects sake* (saith Christ) *which he hath chosen, he hath shortned those dayes*

Mat. 24. 22.

daies of tribulation.

Moreover, the Elect fight with the *Lambe*, against Antichriſt and his kingdome, which ſhall by the *Lambe* bee overcome. *For hee is Lord of Lords, and King of Kings: and they that are on his ſide, are called, and choſen, and faithfull.* Rev. 17. 14.

Beſides, the Elect neede not dread death and damnation. For as the Apoſtle ſpeaketh, *Who ſhall lay any thing to the charge of Gods Elect? It is God that juſtifieth, who ſhall condemne?* Rom. 8. 33. Finally, the Elect may be aſſured in this life of their eternall election unto life: 1 Ion. 5. 1. Therefore *Peter* exhorts us to *make our election ſure*: 2. Pet. 1. 10. and the holy Ghoſt ſets Pſal. 15.

downe

downe the notes of those, that are the true members of the Church, and shall rest upon Gods mountaine. Now this certainty may be had two waies. First, by the inward testimony of Gods spirit, *which gives testimonie to our spirit, that we are the sonnes of God.* Secondly, by the effects of election (as are the fruits of the spirit mentioned by *Paul*) which God appropriateth unto his Elect, and which are as a *ladder*, by which we may ascend as it were up into heaven, and easily discerne if wee bee elected. *Because* (as one well saith) *Election includeth the means, therefore we must determine of it by the meanes.*

Rom. 8. 16.

Gal. 5. 22.

Keck. Syst. The. l. 3. 42.

meanes. The Apostle saith, that whom God *foreknew, he did also predestinate to bee like to the image of his son, and doth call, justify, and glorifie them.* Therefore by conversion wee may hence inferre that those are elected, whom hee doth conforme unto his sonne, and effectually call, justifie and regenerate; these being necessary meanes, by which God doth accomplish his eternall election. Now this prerogative is the greater, and more to bee respected, for these reasons. Rom. 8. 30.

First, because *the Elect may have better assurance of his election to salvation, than any man can have of the things he holdeth in this life* M. Rogers. pag. 496.

by

by ſeale, writing, witneſſe, or any other way, that Law can deviſe or preſcribe.

Secondly, the longer we live, the better we may be aſſured: the longer this aſſurance is injoyed, the ſtronger we may finde it.

Thirdly, this certentie doth beget exceeding joy: For what can raiſe the like joy in our hearts, as this, that we know that we ſhall ſee the good pleaſures of the Lord in the land of the living, and ſhall have an houſe not made with hands, but eternall in the heavens? And what greater joy can any man deſire to enjoy, than to be aſſured that hee is elected to eternall joy?

Fourthly, this aſſurance

is

is the more excellent, considering the woe of the Reprobates which want it, and the wearisome sighes and inexplicable terrors of such as are swallowed up of despaire.

Fiftly, this priviledge is the more to bee accounted of, because wee may enjoy it dayly through our life, and for that the longer wee be partakers of it, the sweeter it is unto us.

Lastly, this assurance is an infallible argument of true *faith, by which wee come to Christ, wee approach to the Father, & hasten to heaven.* For faith is an enemie to doubting and incredulitie, and is an undoubted certenty or perswasion.

Chrys. ser. de fide. Rom. 4.20. Heb. 11.1.

Thus

Thus much concerning the ſubjects of Election. It remaineth yet to ſpeake of the properties and ſignes thereof, and thence wee paſſe to the accompliſhment of it.

The *properties* of it, are eſpecially three.

First it is moſt free, without all obligation, compulſion, externall inſtigation, or previſion of future preparations, merits, faith. For hath not the Potter libertie over his clay, to make of the ſame lumpe, one a veſſel unto honour, & another veſſel to diſhonor? who can cõpel the Almighty? Or what is before his will? why did he make no more worlds than one? Why did hee make

Rom. 9. 21.

choiſe

choise of the *Israelites* above all nations? Why made hee no more kindes of creatures, or set no more *Sunnes* to shine in the heavens? Who art thou, that thou dareſt dispute with God? *The will of God* (saith *Augustine*) *is the cause of all things that are.* And *Hugo* saith, that *of Gods will, which is the cause of all things, there is no cause. Deus est liberrimum agens.* God is a most free Agent, and doth *whatsoever he will.* Therefore *Aquinas* saith well; that *the difference betwixt the saved and the damned, proceedes from the principal intentions of the first Agent.*

De gen. cont. Man. l. 1. c. 2. Hugo. de. S. Vict. Isa. 46.

Sum. 1. par. qu. 23. art. 5

Secondly, the decree of Election

Election is from all eternitie, not onely before wee did beleeve, but before we were. Gods Election and reprobation was past upon *Iacob* and *Esau* before they were borne, and ere they had done good or evill. And the Apostle teacheth, that God did choose us before the foundation of the world. *Sedulius* saith that *God purposed with himselfe* (*ante omnia mundi tempora*) *before the beginning of the world to save those that beleeve.* In like manner also S. *Austen* saith; *Hee foreknew us before hee made us, and elected us in his foreknowledge* (*Cum nondum fecisset*) *when yet he had not made us.* And againe, *intra mundum*

Rom. 9. 11.

Ephes. 1. 4.

In Tit. 1.

Lib. 5. de prædest.

mundum facti ſumus, & ante mundum electi ſumus: wee were made after the world, but we were elected before the world. For (as one ſaith well) *like as David was annoynted and appointed to bee king long before hee entred to his kingdome: and as Moſes was deſigned to be the deliverer of Iſrael, forty yeeres before hee exerciſed his office: ſo the Elect of God, were long agone ordained to ſalvation, though the accompliſhment thereof they muſt expect with patience.* D. Willet. in Ioh. 17. Leſl. 16.

Thirdly, the election of God is conſtant, perpetuall, immutable, and inviolable. For the principles and firſt grounds of things, are ſtable and unmoveable: and that which

which is contingent, mutable, and uncertaine, is therefore barred from being an originall or ground. Now the decree of election is the foundation and ſcaturidge of ſalvation; therefore it is certaine, ſtedfaſt and unchangeable. Secondly, God the author of election is an immutable, unreſiſtable and conſtant Agent, or Architect, and doth ſeriouſly and effectually ſeparate and elect ſome men unto himſelfe, & therefore his decree canot but be fulfilled. Thirdly the Scripture is evident in avouching this truth: *My counſell* (ſaith the Lord) *ſhall ſtand. The foundation of God* (ſaith *Paul*) *remaineth ſure.* The

Iam. 1. 17
Mal. 3. 9.

Iſa. 46. 10.
2 Tim. 2. 19
Vrſin de Chr. rel par. 2

decree

decree of Election is called a foundation for two causes First, because it is the beginning and well-spring of our salvation, and of all the meanes tending to salvation. Secondly, it is so termed, for the sureness and firmeness of it, because the same is never shaken, but remaines immutable. For every foundation hath this necessarie condition, that it be strong and steddy, so as that the rest of the building may stay upon it surely, and not bee removed. And such a firme foundation is Gods election. For whosoever are elected, shall still remaine elected, and shall never bee rejected. *This is my Fathers will* (saith Christ) that

Kekl. 3. Syst. Theol.

Iohn 6. 36.

John. 6. 36. *that of all which he hath given me I shall loose nothing.* Those whom hee loved ever, hee loveth for ever.

John 13. 1. *Firmissime tene: Hold* (saith S. *Augustine*) *most assuredly, and nothing doubt at all* (*Neque perire posse aliquem*) *that neither any of those can perish, whom God hath predestinated unto the kingdome of heaven, nor that any of those can by any meanes come, whom hee hath not predestinated unto life.* Now if none of the Elect can perish, then Gods election remaineth constant.

De fide. 35.

So much for the properties; the *Signes* of election are many.

First, the love of God is the ground of election. And

Gods

Gods love is best knowne by his gifts; the best things hee reserveth for those whom hee best loveth. As Ioseph sent unto Benjamine more messes of meate, and gave him richer gifts and more costly suites of apparrell, than to the rest of his brethren: so the Lord bestoweth the best gifts upon his owne children. Now the graces of regeneration, the spirituall gifts of faith, hope, and love, are without all comparison the most principall. Therefore hee that hath faith, hope, and love, may assure himselfe of Gods love, and that hee is (*in electorum albo*) in the *ranke* and *role* of Gods elect; those being infallible tokens, and undoubted ef-

D. *Willet on Iohn 17. Lect. 15.*
Gen. 43. 34
Gen. 45. 22

fects of Election, and forerunners of eternall life.

M. Perk on Gal. 4. v. 9.

Secondly, there is (as one hath excellently delivered) a knowledge in God, whereby hee knowes who are his: and this knowledge brings foorth another knowledge in us, whereby wee know God for our God. There is an election in God, which worketh in the elect another election, whereby they chuse God for their God. The love whereby God loveth us, worketh in us another love, whereby wee love God. Christ first apprehends us, and this apprehension of his, worketh in us the apprehension of faith, whereby wee lay hold on him. Mac. ille. If these things therefore be in us, we may conclude infallibly

falibly that we are the elect of God. For they are the fruits of his love, and the workes of his Spirit, and therefore irrefragable testimonies and tokens of Election. The sun by his light shines upon us, and by the same light we view and behold the sun.

To conclude, these also are sure signes of Election, which I will set downe as I finde them in the workes of that zealous Preacher. *M. Greneham.*

1. A rebuking of sinne inwardly, a poverty of spirit from thence, and a mourning therefore. 2. A being cast downe in our owne conceit, and a meekenesse wrought thereby to beare our punishment. 3.

An hungring after the righteousnesse, which is in Christ, and a prizing of it above all earthly things. 4. A musing upon, and a desire to thinke and speake of heavenly things. 5. A conflict of the flesh and spirit, and therein by practise, the power of the spirit getting the upper hand. 6. A purpose (unfained (upon strength received) of vowing ones selfe wholy to the glory of God, and good of our brethren. 7. A resignation of our selves into Gods hands. 8. An expecting of the dayly increase of our soules health, and our bodies resurrection. 9. An acknowledgement of our offences, with a true

true purpose to leave them. 10. The forgiving of our enemies, and a delight in Gods saints. 11. A desire that after death the Church of God may florish and have all peace. 12. A spirit without guile: that is, an unfeined purpose alwaies to doe well, howsoever our infirmities put us by it.

Now though a man shall not finde all these things alwaies in him, there is yet matter of true comfort, if hee finde any: It is sufficient to proove it true fire, and not painted if there bee smoke or heate onely, though no flame: If there bee but breath, it is inough to shew life, though the bo-

dy ſtirre not, and one Apple is ſufficient to proove the tree to live: ſo one good and conſtant motion or reſolution of grace, is ſufficient to proove a mans election unto glory. *By this we may know that wee belong to God, if wee finde any impreſſion of the grace of God in us.* But if all theſe ſignes be wanting, yet wee may not deſpaire, but commend our ſelves to the grace of God, and uſe the meanes of ſalvation. For a man may bee elected, though for a time hee live unconverted, and in his ſinnes, as wee ſee by the examples of *Paul*, & of the theefe upon the *Croſſe*. Though this bee *true*, that *whoſoever is converted is elected*:

Perk. ibi.

fied: yet this is *not true,* that *Whosoever is not converted, the same is not Elected.* Because the Elect may bee for a time aliants from God and unregenerated, as were the *Ephesians, Corinthians, Colossians:* yea all men are such by nature.. Ephe. 2. 1. 1. Cor. 6. 11 Col. 2. 13. 1. Pet. 4. 3. Gen. 6. 5.

Having thus described Election, I proceede to the accomplishment, or execution of it.

CHAP.

CHAP. III.

What the execution of Election is. Foure Arguments to proove the ordination of the meanes. These meanes are common or speciall. Of the former there bee two. And of the latter two.

THE Execution of Election, is the disposition, using and application of all secondarie causes or meanes, by which as by certaine degrees or steps, God doth accomplish his decree, and come to the end of it.

For wee know, that as God doth ordaine the end, so

so hee doth subordaine and apply the meanes, which tend unto the end. This the Lord sheweth by that speech in *Hoseah*; *I will heare the heavens, and they shall heare the earth, and the earth shall heare the corne, the wine and the oyle, and they shall heare Israel.* Even so, as God hath by his election appointed certaine persons to salvation: hee doth likewise appoint and apply the meanes, and makes them walke in the way, which leades to salvation. Hoz. 2. 21.

Sturmius de prædest. Thes. 8.

The truth of this assertion is evident, by these 4. reasons following.

First, none of the yeeres of understanding were ever saved

saved without the regeneration of the Spirit, without faith in Christ, without repentance towards God, without love to the Saints, and finall perseverance: for these things are every where urged in the Scriptures: therefore the elect were predestinated unto these meanes, by which they might come unto eternall life, which is their end.

Rom. 2. 9.

Ezek. 18. 21.

Secondly, God threatens eternall destruction to the wicked and unbeleevers, but promiseth eternall happinesse to all penitent, faithfull, righteous and godly men, which persevere in pietie unto the end: therefore by these meanes of Predestina-

tion, the Elect doe clime up to heaven and attaine to life.

Thirdly, the Apostle doth expresly place effectuall vocation and justification, betwixt predestination and glorification, as the fore-runners and antecedents of it. Rom. 8.30.

Fourthly, the very word *Predestination*, doth teach as much. For predestination is not onely the preparation, constitution, and ordination of the end, but of the meanes also, which tend unto the end. *Predestination* (saith *Augustine*) *is the preparation of the benefit of God, by which those are most certainely delivered, who are* *Sturm. 26. Keck. Theol. lib 3.*

delivered.

delivered. And *Aquinas* saith, that three things are to bee considered in predestination; *the Destination of the counsell, the execution of the same, and the meanes (causas medias) of the execution.* These two principles are therefore to be remembred.

First, that *Whosoever are elected to eternall life as to the end, the same are also elected and ordained to the meanes of that end.*

Secondly, that the *First cause doth not abolish or take away the second.*

Thus wee have shewed, that God doth execute his decree of Election by meanes, & that the meanes and the end are inseparably conjoyned. These

These *Meanes* are of two sorts. Some are such as serve for the execution of the decree, both of Election and Reprobation indifferently. Others serve only for the Execution of Election, by which the Elect are distinguished from the Reprobate.

Those *common* meanes are two, the *creation* of man, and the *permission* of his *fall*, or his fall permitted.

The Creation of man is the forming of man, according to the image of God, but yet in a changeable condition. Here wee must remember these two things. First, that God created the substance of soule and body, Gen. 1. 27. Eccle. 7. 31.

dy, and that hee gave them certaine faculties and powers, and that withall there was placed in them true righteousnesse, knowledge and holinesse without any pravitie, distemper, or iniquity. But yet (as *Cyrill* truely speaketh) *Our father Adam was of a mutable disposition, and had by nature habilitie to love justice and hate iniquitie, and contrariwise to imbrace iniquitie and to refuse justice.* For God properly and by himselfe is constant and immutable: and if any thing else continue constant, it is through him, who is bound to none, but *will doe whatsoever hee will.* A Gold-smith makes a costly Iewel, beset with

Cyr. l. 8. Thes. c. 1.

Isa. 46. 10.

pearles & precious ſtones, and void of all deformitie; but yet ſo makes it, that if it fall, it may bee crackt and broken: ſo God made man moſt perfect, and garniſhed his nature with excellent graces, & gave him power to continue in the ſame perfection if hee would: yet did he not make him ſo unchangeable, but that hee might both fall, and by falling breake and looſe his excellencie, as the event declareth.

Secondly, we muſt know that *Adam* was no private perſon, but repreſented all mankinde. And therefore we ſtood and fell with him. For hee was the root, and wee are his branches: hee was

was the ſpring, and wee the ſtreames: hee was as the head, and wee as the members. As the King, his Nobles, Knights and burgeſſes doe repreſent the whole realme in the Parliament: even ſo did *Adam* repreſent the perſon of his whole poſteritie. Whatſoever he received of God, hee received it for himſelfe and for all his progeny: and what hee loſt, hee likewiſe loſt for himſelfe and for them all; as we ſee a man by high treaſō doth taint his blood, and diſgrace his poſteritie. *Iuſtin* faith: *By ſinning Adā made his poſterity obnoxious unto death, and made them (univerſos) All guilty of his firſt offence.*

In Triph.

offence: The Lord (saith *Gregorie*) *did so make Adam, as that hee might procreate children without sinne, if hee continued in the obedience of his Creator: but because the soule of man refused to obey the Lord, the procreation of children is in sinne.* In Psal. pœnit.

We see now that Creation is a meane of the execution of Gods election. For a man must first bee, before he can bee saved. Yet it is no speciall, or peculiar meanes. For all that are created shall not bee saved, some shall be damned. *All men* (saith *Prosper*) *are of God created: but of this universalitie* (or company) *some are to bee damned with the Divell: others shall raigne with Christ.* Prosp. Resp. ad cap. Gal. The

The *Permission* of the fall is that, whereby God suffered *Adam* and his sonnes to revolt, and fall into sinne, and did not hinder the fall, which he could have done, if it had so pleased him. But hee would not hinder it because such was his pleasure for certaine causes best known unto himselfe. In the meane, let no man thinke that God was injurious. For 1. hee was not indebted to us to confirme us by his grace, and to keepe us from declining. 2. This fall was by God permitted, for the greater benefit of all his Elect. For their glory procured by Christ (which had never beene, if man had never fallen) doth farre surpasse

passe the glory, which was given them in their creation. *Great are the evills* (saith *Gregory*) *which wee suffer by reason of that first offence: but what faithfull man would not indure greater, rather than want so great a Redeemer?* Expos. in 1. Reg. cap. 4.

Thirdly, though God (not bound to let) did permit this fall, yet it is not to bee ascribed unto him, as to the cause thereof. For hee did not incline his heart to sinne: hee did not infuse the least corruption into his soule: neither did he withdraw any grace before inspired into him: but he fell by his free will, through his owne default, at the perswasion and suggestion of the

Lib. 2. adverſ. Marc.

the Devill. *Tertullian* ſaith truely; *As God brought man into the ſtate of life: ſo man brought himſelfe into the ſtate of death. The beginning and roote of ſinne is in our ſelves,* ſaith *Baſil.* *It cannot be* (ſaith *Auguſtine*) *that he which raiſeth us from ſin, ſhould make us fall into ſin.*

In ſer. quod Deus, &c. Aug. ad Art. 14.

Pſal. 5. 4.

Thou art not a God (ſaith *David*) *that loveth wickedneſſe: neither ſhall evill dwell with thee. Man therefore* (as *Fulgentius* ſaith) *hath the cauſe of his iniquitie in his owne proper will, and not from Gods predeſtination. If any man decline from juſtice and pietie, hee runnes head-long of his owne will, he is drowne by his owne perſwaſion: Nihil ibi Pater*

Lib. 1. ad Monim.

Aug. ad 10. Art.

the

the Father hath no care in this boate, the Sonne is no agent of this sinne, the holy Ghost is no worker of this wickednes. And though we should say, that God willed that revolt; yet wee must know that God did not will it (*positivè*) so as to produce, effect, or give being to it: but (*negativè & deserendo*) because his will was to leave *Adam* to himselfe, and not to preserue him from revolting, that he might be proued by temptation, and that it might appeare what the creature is able to do, when the Creator shall withdraw the staffe of his grace, and cease to support. Therefore we conclude with *Clemens, That the fault of mans* Lib. 4. Strō.

chusing

chusing of that which was forbidden, is not to be transferred (or ascribed) unto God.

Thus wee see the second meanes of the execution of Election, Which is a very necessary meane. For if a man had not fallen, thē had there beene no place for vocation, justification by Christ, and sanctification by the Spirit. But though this meane be necessary, yet it is not appropriated to Election: because then all that fell, should bee restored. But as *Ambrose* saith: *Liberatur pars hominū, parte pereunte: as some are delivered, so some are destroyed. The wicked* (saith Iob) *are kept unto the day of destruction.* The righteous onely shall bee saved.

Iob 21,30.

CHAP.

Chap. IIII.

What effectuall Calling is? the parts, causes, effects, subjects, place, time, matter, properties and signes of it, are declared.

THus much concerning the common meanes, serving for the execution of Gods Election. The speciall are these three, *Effectuall vocation, Iustification, and Glorification*; that is, (as *Treloatius* saith) *The gracious beginning, proceeding, and the glorious accomplishing and consummation of the blessings of God.* Instit. lib. 2.

For the first: *Effectuall*

Perk. on Gal. c. 5. ver. 19.

vocatiõ (or calling) *is an action of God translating men frõ the kingdom of darknes to his owne Kingdome.* And it is two-folde: Extraordinary, & Ordinary. Extraordinary vocation, is an immediate & ſpeciall worke of the Spirit, whereby without outward meanes he ſmiteth the heart and inwardly ſpeaketh to the ſoule, and by the infuſion of grace doth make the heart to anſwer his call, and draw neere unto him. This calling without the miniſterie of the word, is very rare and unuſuall. But the Lord, that is above meanes, is not tyed unto meanes, but can worke without meanes, when it pleaſeth his Majeſtie ſo to doe. Effectu-

Effectuall vocation, which is ordinary, is that, *Whereby God calleth out of darkenesse into his marveilous light, from the power of Sathan unto God, those whom hee knew from eternitie, and predestinated vnto life, of his meere favour, by the promulgation of the covenant of grace, or preaching of the Gospel.* Or;

Rolloc. de voc. c. 1.

It is, when grace is not onely offered, but given also by God through the effectuall working of his Spirit in our hearts: which is the beginning in us, hee himselfe laying the first foundation of it, by giving power to receive the word, to mingle it with faith, and to bring foorth the fruits of new obedience.

Perk. on Iude. v. 1.

This ordinary effectuall

calling hath two parts; *Invitement* and *Admission*.

Invitement, is when God offers remission of sinnes, and life everlasting to them that beleeve: *Outwardly*, by the preaching of the Gospel: *Inwardly*, by the inspiration of heavenly desires.

M. Perk. on Gal. 5. 19.

Admission is, when men are entred into the kingdome of grace: and it is either outward, or inward. *Outward* admission is made in Baptisme. *Inward* admission is, when men are taken out of old *Adam*, and by their faith ingrafted in to Christ. For by this insition into Christ, men are made reall members of Gods kingdome: *Hæc ille.*

For

For the better conceiving and understanding of this Calling, these points ensuing are worthy our consideration.

The efficient cause of effectuall Calling is Almightie God. *By him wee are called unto the fellowship of his Sonne. Hee hath called us with an holy calling. Yee are* (saith *Paul*) *a chosen generation, that yee should shew foorth his vertues that hath called you.* And againe, *As he which hath called you, is holy*, that is, God: so *Iude* 1. 1 Cor. 1. 9. 2 Tim. 1. 9. 1 Pet. 2. 9. 1 Pet. 1. 15.

But here wee must beware that wee doe not separate the persons. For it is a worke common to the Trinity. One saith well:

M. Perk on Gal. 5. 13. *God the Father* (doth call us) *in Christ by the Spirit: for he is absolute Lord of all his Creatures, and therefore hee may call out of the kingdome of darkeneſſe into his owne kingdom whom he will.*

His *inſtruments* are the Miniſters of the word, and therefore are called *Coworkers, Fathers, Saviours*. His ordinary *outward meanes*, is the preaching of the Goſpel. 2 Theſ. 2. 14 *He hath called you by our Goſpel*, ſaith *Paul*. The Law ſerves to *prepare* the heart for grace: but it is the oyly drops of the Goſpel, that by the power of the Spirit do *ſoften* the heart & make it pliable: it like *Balme* doth revive & comfort the heart. Rom. 1. 16. *The Goſpell is the power of God*

God (that is, the instrument of Gods power) *to salvation to all that believe.* Afflictions also, losses, crosses, good examples, & the like, are by Gods blessing good *preparatives of grace*: but the preaching of the Gospel is the proper instrument of the *Spirit*, for the effecting of grace. By it, God speakes to the soules eare, & by it as by a *pipe*, he conveys his graces into the *cistern* of our hearts.

Now God, when hee calles a man, performes a double worke of grace. *Rolloc. de. voc. c. 2.*

First, he doth illuminate us by his holy Spirit, infusing a new and heavenly light into our minde, being so blind before, as that it neither saw, nor could see

the things which doe belong to the ſpirit of God. *The naturall man* (ſaith *Paul*) *perceiveth not the things of the Spirit of God, for they are fooliſhneſſe unto him, neither can hee know them.* In like manner alſo in the will, which is altogether perverſe, and wholy fallen from God, hee worketh an uprightneſſe, and in all the affections a new holineſſe. Hence proceeds that *new man, which is created after God in righteouſneſſe, and true holineſſe.*

1 Cor. 2. 14.

Ephe. 4. 24.

Secondly, he cauſeth us being lightned & thus changed, to apprehend his mercy, to deſire & affect our amendment, and to anſwer unto his

his call, like *David*: *When thou saidst Seeke yee my face, mine heart answered unto thee, O Lord, I will seeke thy face.* When God had pierced *Davids* eare with the augur of his Spirit, hee answered, *Loe, I come.*

Psal. 27. 8.

Psal. 40. 6. 7.

The primary cause, or the foundation of this vocation is the *free grace of God.* For this Vocation is *of guift* and not of *merey*: of *Grace*, and not of *Nature*, *God calling whom hee will, and againe, whom hee will, either not calling, or not calling them effectually.* The Apostle saith, that he hath called us with an holy calling, *not according to our workes, but according to his owne purpose and grace.*

Gal. 1. 15.

Trelc. Instit. l. 2.

2 Tim. 1. 9.

The *meritorious* cauſe of this effectuall calling, is the merits of Chriſt. For Chriſt hath merited in our behalfe that the Holy Ghoſt ſhould bee ſent into us, to illuminate and adorne our hearts with his graces.

The *matter* whereof this Vocation doth conſiſt, is a ſpeciall, powerfull and inward worke of the Spirit.

The *forme*, & (as it were) the *life* and *ſoule* thereof, is the illumination and information of the mind, and an efficatious bending, conforming and working of the heart and will, whereby it becomes obedient to the voyce of God, and returnes (as it were) an audible and lively *Eccho* into his eare. The

The *end* is double: first, the glory of God, and the commendation of his mercy, to whom wee must ascribe both grace and nature, and of whom we have received our soules and bodies, yea, and the very soule of our soules, which is his Spirit. The second end of this vocation is our deliverance and translation out of ignorance, infidelitie, sensualitie and rebellion, unto spirituall grace and glory. For wee are called out of darkenesse into light, that wee might walke in light, and no longer serve the Prince of darkenesse. We are called out of the world, unto God: to the end that wee should relinquish the lusts

2 Thes. 2. 14.

lusts of the world and serue God, that walking uprightly before him in this world, wee may reigne (like Princes) with him in the world to come.

The effects and fruits of this Calling are; a reformed judgement, a fleshy heart, a yeelding unto the Lord, a flight from the works of darkenesse, an attentive and hungry eare, a spirituall relishing and receiving of the solatious and sweet promises of the Gospel. When a skilfull Musitian hath once strung, tuned, and strucke his instrument, it sends out many pleasant and sweet sounds: so when the Lord hath once breathed his Spirit of life in at the

the noſtrils of our ſoules: when hee hath once tuned the ſtrings of our ſinfull hearts, and hath toucht them with the finger of his ſpirit, hee makes them ſend forth many delectable and harmonious ſounds wherein hee takes delight. When Chriſt had cryed to *Lazarus*, being dead, and ſaid, *Lazarus, Come forth!* Hee forthwith revived, & came foorth of the grave. So when *Peter* had ſaid to dead *Tabitha*; *Tabitha ariſe!* She opened her eyes immediately, and ſate up. Even ſo, when he ſhall vouchſafe to call a man with his powerfull voyce, and ſhall effectually ſpeake unto the heart and ſay, *Ariſe thou that*

Ioh. 11. 43, 44.

Acts. 9. 40.

ſleepeſt

sleepest in thy sinne, come forth of the grave of iniquity, stand up, and walke in the wayes of righteousnesse: his call is so mighty, and his word so powerfull and unvanquishable, that the man to whom he doth so speak, must needs awake, arise, come foorth and walke. *The voyce of the Lord* (saith *David*) *is mighty: the voice of the Lord breaketh the Cedars: it divideth the flames of fire: it maketh the Wildernesse to tremble, and discovereth the Forrests.* These are the effects of that voyce. In like manner, the voyce which God speaketh to the eare of the soule in his effectuall Vocation, is so mightie and so glorious, as that

Psal. 29.

Thunder.

that it rendeth the heart and maketh it tremble, it diſcovereth the ſoule, and divides in twaine, and peirceth into the moſt ſecret places of it. And looke as at the ſound of the ſeven Trumpets the wall of *Ieri-cho* fell flat downe: and as at that efficatious voyce of Chriſt, ſaying *I am hee*, his enemies that came to apprehend him, went away back-ward and fell to the ground: even ſo when Gods voyce ſhall ſound in a mans eare, and when Chriſt ſhall ſpeake effectually unto the heart, the walls of hell ſhall reele and totter, the fortreſſes of iniquity ſhall be ruinated, the caſtles of ſinne ſhall be caſt downe

Ioſh. 6. 20.

Ioh. 18. 6.

downe, our ſpirituall enemies ſhall bee driven backward, the ſtrong man *Satan* ſhall bee fettered, and his curſed workes diſſolved. Theſe are the admirable effects of this glorious voice: theſe are the worthy workes of Gods effectuall Calling. Wee may therefore juſtly ſay; *The voyce of the Lord is mighty, the Voyce of the Lord is glorious, and bringeth wonderfull things to paſſe.*

The *ſubjects* of this effectuall vocation, or the *perſons*, that are effectually called, are not all of all ſorts and ſexes without exception of any, but the *Elect* of God. And therefore *Paul* faith that *God hath called*

Rom. 8. 30.

thoſe

those, whom he did fore-know and predestinate. And Esay saith; *All thy children shall be taught of the Lord*: hee saith not *All* without exception, but all the children of the Church. *As many* (saith *Luke*) *as were ordained unto eternall life beleeved*, that is, *were called unto the faith*. Knowledge is not common to all. It is not given to *All to understand the mysteries of the kingdom*: these things are hid from most of the wise of this world, and reuealed unto babes. Now if knowledge bee given to some, and not to others, then consequently faith. For they which have not knowne cannot beleeve. And if all men do not

Isa. 54. 13.

Acts 13. 48.

M. Perk. on Iude 1.

Math. 13. 1.

Mat. 11. 28.

not beleeve, then all men are not called. For saving faith is an indissoluble companion of effectuall vocation: and by faith we answer Gods heavenly calling.

Polan. de prædest. Rollock. de Voc. c. 1.

All that are effectually called, are also justified: but wee are justified onely by faith: therefore justifying faith may not bee severed from those that are so called.

Rom. 8. 30. Gal. 2. 6.

Now *All* men have not faith, therefore all men are not called. Furthermore, all that are called, shall bee saved, and shall persevere unto the ende in grace. Therefore *Augustine* saith, that to those that are predestinated to the kingdome of God (as all, that are effectu-

2 Thes. 3. 2. Rom. 8. 30.

ally

ally called are) *is given the gift of perseverance*, and that the *Church on earth loseth none, but those that are wicked, and admitteth none into heaven, but such as are good.* Now all men doe not persevere, therefore all are not effectually called: all are not glorified, therefore all are not partakers of this kinde of calling. Finally, God vouchsafes not an outward calling unto all: all men have not heard of the Gospel, and therefore it may seeme absurde, that God shold vouchsafe an inward calling unto *All*, seeing he doth not vouchsafe an outward by the preaching of the Gospel. Yea, this were to make grace as large

De cor. & grat. c. 12. Epist. 163.

large as nature, or (as *Peter Martyr* speaketh) *to turne grace into nature*, if wee should say, that God did effectually call all. We conclude therefore that the Elect are the onely Subjects of this vocation. For (as *Haimo* speaketh, the *Lord doth not draw all men to himselfe, but* (*omnia electa*) *all that are elect, both of all kinds and countries. And forsaking those* (as *Beda* writeth) *whom hee knoweth not for his owne, hee turnes himselfe to visite and illustrate their hearts, whom he hath predestinated to eternall life.*

Loc. com. class. 3. c 1.

In 1. Tim. cap. 2.

Lib. 1. in Isa. cap. 1.

In like manner *Camera-censis* truely saith, that *hee gives some gifts of spirituall grace to one, which hee gives not*

in Lib sent. 1, 4, 22. art. 2.

not to another; as faith, and the grace that makes a man gracious, and such as are the effects of Predestination: and such an one is effectuall Calling.

The *subject*, or place wherein this worke of the spirit is performed, is the heart and minde. For the Holy Ghost by this worke doth enlighten the mind to see, and incline, and mollifie the heart to yeeld, and to make answer to his call. The *Termini* or things from which, and unto which we are called, are darkenesse and light, vice and vertue, prophanenesse and holines. For, as *Paul* saith; *God hath not called us unto uncleanenesse, but unto holinesse: and hath*

1 Thes. 4.7
Col. 1.13.

hath delivered us out of the power of darkeneſſe, and tranſlated us into the kingdome of his deare Sonne. And
1. Pet. 2. 9. *Peter* likewiſe ſheweth, that this our calling is *from darkneſſe unto light.* As by our outward calling wee are taught to relinquiſh the workes of darkeneſſe, and follow vertue and godlines
Tit. 2. 14. (for this the Goſpel teacheth) even ſo by our inward and operative calling, wee are by God inſtructed, and cauſed to abandon ſin, and to pull our neckes out of the Devils yoke, and to diſclaime his waies; and on the contrary to liſten and yeeld to God, and to ſubject our ſelves unto his will. The things then from which God

God doth call us, are *Sinne*, *Satan*, and the *World*. For these are enemies to his glory, these conjure against his kingdome, these are enemies to our peace and welfare, and labour the downefall and destruction of our soules.

The state whereunto wee are called, is light, God himselfe, and that blessed condition of man in Christ. For this condition is most excellent and happy, repleniſhed with mucy joy, many comforts, and peace unspeakeable. We are called to holinesse & grace, which are undoubted forerunners of happinesse and glory.

Rolloc. de voc. c. 1.

Wee are called to God, the *father of lights*, the foun-

Iam. 1. 17. fountaine of felicitie, the wel-spring of life, the giver of all grace; *in whose presence is the fulnesse of joy: and at whose right hand there are pleasures for evermore.* Psal. 16. 11.

The *Time* of this calling, is either generall, or particular.

The *generall* time, is in this life before death. For after death there is no calling, neither outward nor inward. God offers and confers his grace in this life onely: this is the time of mercy: after this life there is nothing but the expectation and possession either of happinesse, or of misery without possibilitie of mutabilitie.

The

The *particular* time of any mans calling is not revealed, but layed up in the secret counsell of God, in whose hands times and seasons are. Yet the extent of the time is large enough, though stinted, even the time of this life: some at the *Sixt* houre, some at the *Ninth*, and others at the *Eleventh*. *David*, *Iohn Baptist*, and *Timothie* were called young; *Onesimus*, the Ethiopian *Eunuch*, and S. *Augustine* were men growne, and the *Theefe* was called upon the Crosse, ready to die.

M. Perk on Iude 1.

Acts 1.7.

Here further wee must understand, that when God did first begin this work of grace, we were no way A-

G gents,

Ephe. 2. 1. gents, being *dead* in sinnes, but *meere Patients*, God himselfe beeing the *onely Agent* before hee hath revived us by his spirit. *When a man is dead, chafe him and rubbe him, put Aquavitæ into him to warme him at the heart: when this is done, take him by the hand, plucke him up, and bid him walke: for all this hee will not stirre the least joynt, neither can he. All chafing and rubbing, all speech and perswasion, and all helps in the world bee in vaine, unlesse the soule be restored to the body. Even so, no perswasions offered to the minde, nor good desires to the will are of any moment till the image of God standing in holinesse, which is a conformitie*

Perk. on Mat. 23. 37.

mitie to the will of God, and the very soule of our soules, begin to bee restored. First, God must illuminate the minde with a new light, and he must imprint in the will, a new qualitie or inclination, and in the heart new affections: and he must give to the will the act of well willing: and so a man beeing revived, and the will beeing acted and mooved by God, *who workes the will and the deede*, it also acteth and mooveth by his grace. And thus the will is not meerely passive, but passive and active also: first passive, and then active. And hereupon it is, that *Prosper* saith; *That which is required in us, is not repaired without us.*

Phil. 2, 13.

Contra collat. 12.

For when God doth call and convert us, after that he hath quickned us by his Spirit, he doth make us answere his call and desire to come and turne unto him. So then by the way, let us remember to magnifie the grace of God, and to say as *Augustine* saith; *That I fell, it was of my selfe: but that I arose, it was of thee.* *Gregory* saith, *that our good desires themselves are ministred unto us through the grace of God.* *Anselme* saith: *A te habeo desiderare: a te habeo impetrare: That I doe desire, I have it of thee: & that I doe obtaine, it is of thee.* He (saith *Augustine*) *worketh both to will and to worke, by ministring most effectuall power*

In soliloq. c. 15.

l. 3. in 1. Reg. 7.

De medit. Red. c. 4.

De lib. arb. c. 16.

power unto the will. He preventeth the unwilling, that he may be willing, and pursues him that is willing, that he will not in vaine. And so much for the time of Vocation. Enchir. c. 13

The *Properties* therof are 4. First, it is most free. For God calleth whom hee pleaseth. He vouchsafeth grace to whom hee listeth. *We may not* (saith *Aquinas*) *inquire why hee should convert these, and not those: because this depends upon his bare pleasure.* Therefore *Augustine* upon *Iohn* saith; *If thou wouldst not erre, then doe not desire to determine wherfore he should draw this man, and not that.* And againe he saith; *Of two wicked* Contra gent. l. 1. c. 44. Lib. 3. c. 161. Lib. de bono pers. cap. 8.

ked persons that are of yeeres, why the one is called, as that hee followeth the Caller, and the other either not called at all, or not so called, as that he followeth him that calles him, his judgements are unsearchable. Hee calleth effectually whom hee will: and hee hardens whom hee will: And albeit hee call many with an outward calling, to whom hee vouchsafeth not his operative and inward calling, yet wee must not accuse him of crueltie or injustice, but rather admire his judgements. It was well said of that holy man; *Wilt thou dispute with me? Wonder with me, and exclaime, O the depth! Let us*

Aug de verb. Apost. Serm. 11.

both

both consent in feare, lest wee perish in errour. God is our soveraigne Lord, and tyed by no bond to any man. *We cannot finde him out: hee is excellent in power and judgement, & abundant in justice: and we know him not.* Iob 37. 23. and 36. 26.

Secondly, this vocation is an irrevocable, constant and unchangeable act of Gods Spirit. Those that are once effectually called by God, shall continue so for ever. For the *gifts and Calling of God are without repentance.* Rom. 11. 29. *God is faithfull* (saith *Paul*) *by whom yee are called, Who shall also confirme you unto the end, that ye may bee blameles in the day of the Lord Iesus.* 1 Cor. 1. 8, 9. And to the *Philippians* hee saith; *I*

Phil. 1. 6. *am perswaded that hee, that hath begun this good worke in you, will performe it unto the day of Iesus Christ.* Like as *Zerubabel* did both lay the foundation of the Temple, and finish the worke: so God will establish & make perfect the worke begun in us at our vocation. Therefore *Augustine* boldly affirmeth that those *are not in this Calling, which doe not persevere unto the end.* Now the reason why those that are thus called, doe not fall away, is fourc-fold. The first is Gods electiō, which is unchangeable, and therefore also faith and other the fruits of election cannot bee wholly lost and ruined. *This* (saith *Chrysostome*) *is the pro-*

Willet on Iud. Lect. 1. Zach. 4. 7.

Epist. 39. ad Paulin.

Perk. on Iud. 1.

Tom. 1. in 1. Tim. 1.

propertie of faith (*nunquam penitus decidit, aut omnino turbatur*) it never wholy perisheth, neither is it altogether troubled. The second is the promise of God in the covenant of grace, in which hee promiseth that he will stand by us, & make us also to sticke to him. The third is the intercession of Christ, who hath prayed effectually for our conservation in the world. And the fourth is because wee are the members and subjects of Christ, who is a puissant and gracious Prince, & a most perfect and blessed *Head*, and therfore we may be sure that he will protect and preserve his subjects, profligate and extirp their

Ier. 32.42.

Ioh. 17.11. 15.20.

enemies, and convay ſpirituall ſenſe and motion by his ſpirit into all his members. So that if they fall, yet they ſhall not fall away: if they ſin, yet they ſinne not with full conſent of wil. For they hate & nill in part the evill, which they will: and they do not make a trade of ſinning, but the ſpirit remaining in them, cauſeth them to returne to God, to recover themſelves by true repentance. To conclude this property: God, when he calls a man he performes theſe foure works of grace. Firſt he quickens him & gives him power to anſwer his call. Secondly, he gives an execution of this power, and makes him to anſwere.

Rom. 7.19

Thirdly,

Thirdly, hee gives continuance of that power: yea and addes a fourth which is an execution of that continuance: and so it comes to passe that none of Gods *Called* doe fall quite away: but *though they fall, yet shal they not be cast off, for God putteth under his hand.* Psal. 37. 24.

Thirdly, this vocation is a very excellent worke of God.

For first, it is an undoubted token of election: for *God by his vocation doth* (as *Calvin* teacheth) *manifest his election, which otherwise hee keepeth hidden in himselfe.* And therefore effectuall vocation may bee properly called the *Testification* of Gods election. *Instit. lib. 3. cap. 24. s. 2.*

Secondly,

Secondly, Vocation is the first act of grace upon the heart. Now the first light and libertie which a close prisoner sees and enjoyes, is most joyous and solacious.

Thirdly, God (as *Augustine* speaketh) *by his election did adopt his people to be as sonnes: but yet wee see that they take not possession of so great a benefit, untill they be called: on the contrary, wee see that those which are called, doe now enjoy a certaine communiation of their election.* Vocation puts us into an actuall possession of Gods love.

Ad Paul. in epist. 106.

Fourthly, God by calling his elect, doth (as *Calvin* affirmeth) *admit them into his*

Calvin. 16.

his familie, and conjoine himselfe unto them that they may be one.

Fiftly, *this inward vocation is an infallible pledge of salvation.* For God denies the speciall efficacie of his Spirit to the reprobate for the illustration of his soveraigntie and glorie; and appropriates it unto his Elect for the demonstration of his mercie. *Cal. eod. cap. sect. 2.*

Sixtly, the excellencie of the Agent doth oftentimes commend the act. But it is that great God, who swayeth the scepter of the whole world, and dwelleth in the light that no man can attaine unto; it is hee that inhabiteth eternity, and spanneth the hea- 1 Tim. 6. 16.

heavens with his fist, *who calleth us with this calling. God, that commanded the light to shine out of darkenesse, is hee, which hath shined in our hearts, to give the light of the glory of God in the face of Iesus Christ.* He, and he onely is our effectuall Caller, and neither man nor Angel.

2 Tim. 1. 9.
2 Cor. 4. 6.

Seventhly, this calling is an argument of admirable power in God, and of his infinite mercie to us. For as hee shewed his power in creation, in making things to be that before were not: even so hee manifests his power in his effectuall voeation, in calling men (that were dead in sin, and worse than nothing by their owne deserts)

deserts) to live the life of grace, and in breathing into them the breath of life, which was utterly expired by their fall in *Adam*. Yea the Lord may seeme to exhibit more power when hee calles man, than when hee did create him: for at his creation there was none to hinder him: but at his vocation there were many hinderers and great impediments, (though all inferiour unto GOD.) There is the Devill and his suggestions: there is the World and her incantations, scandals and allurements: and there is our owne flesh, the rebellious corruption of the heart. All these God must vanquish, and he must perswade

ſwade and incline our wils, and of nillers make us willers, before he perfit and accompliſh in us this glorious and thrice-happy work of grace. Secondly this calling is a notable teſtimony of his grace & mercy to us, in that it pleaſed him to ſhine upon us with the light of his Spirit, and to caſt his gracious eies upon us, who were by ſinne more loathſome than any dunghill. What are wee, that God ſhould bee mindfull of us, and viſit us with his grace? *The Starres are uncleane in his ſight: how much more man a Worme, even the ſonne of man, which is but a worme?* As God delared his goodneſſe in creation by com-

Iob 25.5.6.

cõmunicating a beeing unto things, that had no beeing: even so the same God doth manifest his mercy in vocation by ministring life unto those, that before were miserable, and void of life. And indeede there is more goodnesse shewed, more grace exhibited in restoring a man out of his grievous and inextricable miserie, and in curing him of his cursed blindnesse, than in giving him a beeing, having none before, and in making him to see, having no sight. To raise a dead soule from the death of sinne unto a supernaturall life, is a greater worke of mercy, than to raise a dead body from bodily death to live a naturall life. Eightly,

Eightly, this effectuall calling doth farre surpasse our naturall propagation or procreation. For in this we are but taken (as it were) out of our father *Adam*: but in the other wee are both taken out of the first *Adam* wholy corrupted, and set also into the second *Adam* Christ *Iesus, who of God is made unto us Wisedome, righteousnesse, sanctification and redemption.*

1 Cor. 1. 30

Lastly, this calling (that the excellencie therof may yet appeare) ratifies all our covenants with God. Men in their Baptisme enter covenant with God, but often start from it, and will not stand to it, so as the covenant is onely made. But when

M. Perk. on Iude.

when a man is effectually called, the covenant is not onely made, but truely accomplished, and that on mans part, *Hac clariss. Perk.*

The fourth and last propertie of effectuall vocation, is, that it may be discerned by certaine signes thereof. 2 Pet. 1, 10.

This estimation of discerning of it, is two fold, *infallible*, and *conjecturall*.

Conjecturall discerning or determining of it, is especially when in our judgement of charity wee deeme of others, as of the called of God, by their outward profession & conversation in the world. And thus *Paul* cals the *Romanes* and *Corinthians* Rom. 1. 6, 7 1 Cor. 1. 2.

ans Saincts by calling, whereas notwithstanding it is not unprobable, but that there were some hypocrites among them. For visible Churches are like a *net*, wherin is taken both good fish & bad: or a *barne*, wherin is cockle and good corne: or a *garden*, in which grow both stincking weeds and pleasant flowers, the nettle as well as the rose.

The certaine and *infallible* discerning and determination made of effectuall vocation, is either when by a special and extraordinary revelation from God, one man discernes & determins infallibly of the calling of another: this (I say) is performed, when it is performed

formed, when it is performed by a speciall worke of God. For he alone understandeth the heart. *For what man knoweth the things of a man, save the spirit of a man which is in him?* All is not gold that glisters. *The heart is deceitfull and wicked above all things, who can know it? I the Lord searche the heart, and try the reines.*

1 Cor. 2, 11.

Ier. 17. 9, 10

Or else secondly, this infallible determination and discerning is made, when a man determines of, and discernes his owne vocation by certaine works of Gods Spirit, which are infallible testimonies and tokens of it, and by which wee may make our calling sure, as

Peter

3 Pet. 1. 10. *Peter* would have us.

The *signes* of effectuall Calling are these.

First, the Calling of God workes in us another call, wherby we call upon him, & seriously seeke unto him and desire his grace. *Now to desire the helpe of grace is the beginning of grace.* To call upon God constantly and sincerely for his grace, is a worke of grace, & therfore an undoubted token of our calling unto grace.

Aug. de cor. & grat. c. 7.

D. Willet on Iohn 17 6.

Secondly, the attentive hearing of the word is a marke of our effectuall vocation. For as a man is judged to be sicke and diseased, when his stomacke cannot brooke nor digest wholesome meats: so the soule of that

that man cannot bee found, to whom the word of God hath no pleasant taſt. But whē a Man can ſay with the Prophet *Dauid*; *Thy word is ſweeter to me, than the honey combe*: by this we may gather an aſſured truſt that wee are given unto Chriſt, if we do continue in having delight ſtill. For otherwiſe a ſicke man may have ſome while a reliſh of his meat, whē there is ſome intermiſſion of the diſeaſe, but it holdeth not long; ſo it is with them that have for a while ſome taſte of the word of God, and afterward fall away; *Hæc Clariſſ. Will.*

Pſal. 19. 10. and 119. 123.

Thirdly, the Sheepe of Chriſt are ſuch, as are called home out of the vaſt wilderneſſe

wilderneſſe of this world unto Chriſt their ſheepe-heard. Therefore by what notes theſe Sheepe are diſcerned, by the ſame a man may know his calling. Chriſt ſaith, that his ſheepe
Iohn 10. *know* him, *heare* his voyce, and *follow* him. If therefore wee know, acknowledge and imbrace Chriſt, if wee heare and hearken unto his voyce to doe it; if we ſtudy to reſemble, imitate and follow him in love, meekeneſſe, patience, humilitie, juſtice, fidelity, truth, confidence and compaſſion; we may aſſure our ſelves that we are his ſheepe, effectually called home into his fold.

Furthermore, the *Romanes*

manes are by *Paul* entituled the *called of Iesus Christ*. The *Corinthians* are said to bee *Saints by calling*. The *Thessalonians* (some of thé at least) were effectually called. Now *Paul* saith of the called *Romans*, that they *obeyed from the heart unto the forme of the doctrine, whereunto they were delivered*. Of the called *Corinthians* hee saith, that *in all things they were made rich in Christ, and were not destitute of any gift*: and that howsoever some of them were before their calling notorious sinners cõmitting horrible & transcendent enormities, yet now since their calling they were *washed and sanctified* and so *become*

Rom. 1.6.

1 Cor. 1. 2.
2 Thes. 2. 14.

Rom. 6. 17.

1. Cor. 1, 5. 7

1 Cor. 6. 9 10, 11.

new-men. And as concerning the *Theſſalonians* he ſaith, that the Goſpel *was*
1 Theſ. 1. 5. 6. 9. *not to them in word only, but alſo in power, and much aſſurance*, and that they became *followers of him and of the Lord, and received the word in much affliction, with joy of the holy Ghoſt; and turned to God from Idols to ſerve the*
2 Theſ. 1. 3. 4. *living and true God, and increaſed in faith and mutuall love, and were patient and faithfull in all their perſecutions and afflictions.* So then if with the *Romanes* we performe heartie obedience to the word: if with thoſe *Corinthes*, wee bee rich in ſpirituall graces, and have purged our hearts by true repentance from our former

mer iniquities, if wee bee mortified and renewed: if like those good *Thessalonians* we receive and beleeve the Gospel, if wee follow the Lord and his faithfull embassadours, if wee entertaine the word with joyfulnesse notwithstanding all afflictions, if wee turne to God from all our owne delights and vanities, to which wee had wedded our hearts; if our faith increase, & our love abound, and if we have patience and faith (as they had) in all our crosses and afflictions, then may wee assure our selves that we are effectually called, as they were.

Finally, *Peter*, exhorting us to give diligence to 2 Pet. 1. 10.

Ver. 5. 6. 7. make our calling ſure, addes that if wee *doe theſe things wee ſhall never fall.* Now what theſe things are hee ſheweth; to wit, that they would joyne vertue with their faith, and with vertue knowledge, and with it temperance, and with temperance, patience, and with patience, godlineſſe, and with it, brotherly kindneſſe, and with brotherly kindneſſe love. If therefore theſe graces ſhine within us, and be faſt rooted in our hearts, and united in our lives, wee may aſſure our ſoules of our effectuall calling. If we do theſe things, we ſhall never fall: and if we ſhall never fall, then may wee ſafely conclude that God

God hath effectually called us to light and glory.

And thus much concerning effectuall vocation, which is the first meanes whereby God executeth eternall Election.

Chap. 5.

What Iustification is. All the causes of it. Five effects of it. The subjects and time of it. Five properties thereof. Foure tokens of it.

THE second is *Iustification*. For those whom he calleth effectually in time, hee also justifieth actually in time. Rom. 8. 30

To iustifie is to repute or account one iust. *Pro.* 17. 15. *Hee which iustifieth the wicked*, that is, he which reputeth and judgeth him to bee iust, *is an abomination to the Lord. Luke* 16. 15. *You iustifie your selves before men*; that is, *You would be esteemed iust.*

To bee iustified is to bee cleared, or to bee reputed, and pronounced iust.

To bee iustified then before God, is to bee reputed and esteemed righteous in his sight.

Iustification therefore (in his proper signification) is an *Acceptance, whereby God esteemeth us as righteous being received into favour.* Or

Cal. inst. l. 3 c. 11. f. 2.

Trelc. Institt l. 2.

Iustification is *a judiciall and*

and gracious worke of God, by which hee judgeth the Elect (being in themselves obnoxious to accusation & curse of the Law) to be just by faith for Christ through the imputation of his justice, and that unto the praise of his gracious grace, and to their owne salvation.

The principall *efficient* of Iustjfication is God the Father, in the Sonne, by the holy Spirit: *For who can forgive sinnes but God alone? It is God that justifies. I* (saith the Lord) *even I, am he that putteth away thine iniquities. It is meet that he should be our pardoner, who was our Creator, and that hee should be the giver of grace, who was to all the author of nature. It*

Mark. 2. 7. Rom. 8. 33. Is. 43. 25. *Greg. in Psal. pœn.*

Trelc. Institit. l. 2.

Is his office to absolve the guilty, by whose justice hee was made guilty: It belongs to him to pronounce a man to be just, whose will is the rule of justice: It is his prerogative to give sentence of life & death, because he is by nature, right, and office the highest judge.

Act. 5. 20. Act. 13. 16 2 Cor. 5. 18

The *instrument*, whereby the benefit of Iustification is *offered* and proclaimed, is the Gospel: which therefore is called the *word of life*, the *word of saluation*, the word and *ministerie of Reconciliation*.

Rom. 4. 11.

The outward instruments, whereby our justification is *sealed* and confirmed to us, are the two Sacraments, and thereupon *Circumcision* is called the *Seale of righteousnesse*

neſſe of faith.

The *inward Sealer* of our juſtification is the Holy Ghoſt, who teſtifieth and ſealeth it to our conſciences ſo as that we may perſwade our hearts of it.

The Miniſters, and *lively inſtruments*, for the proclaiming, teſtifying and pronouncing our juſtification to us, are the Meſſengers & Prophets of the Lord, according to that of Chriſt; *Whoſe ſinnes yee remit, they ſhall bee remitted to them: and whoſe ye retaine they ſhal be retained.* Mat. 18.18.

The *onely internall inſtrument*, whereby wee *apprehend* and receive the grace of juſtification offered unto us by God, is a true *ſaving faith*.

Perk. on gal. 2.20.

Iustifying faith is *a guift whereby we apprehend Christ and his benefits.*

Or, it is a worke of Gods Spirit, whereby we receive and lay hold on Christs obedience, for the pardon of our sinnes with God, and his accepting of us as righteous in his sight.

Phil. 1.29.

The authour of faith is God. For unto us *It is given to beleeve. This is the worke of God* (saith *Christ*) *that yee beleeve in him whom he hath sent. Faith both begun and finished is the gift of God,* as *Austin* truely teacheth.

Iohn 6. 29.

De præd. 9.

1 Cor. 13. 13.

The proper *forme* and life of faith is not charity, which is a distinct gift of God, and a fruite of *vnfained Faith*; but the *Appehen-*

1 Tim. 1. 5.

sion

sion and Application of Christ, and his benefites unto our selves particularly. Iohn 1.12. Gal.3.14.

The proper *object* of a saving faith is Iesus Christ, God-man, and Mediator betwixt God and man. 1.Tim.2,5.

Remigius saith; *My whole faith is in Christ: by him alone I beleeve that I am justified and saved.* And *Beda* saith; *The scope of my faith is Christ: the end* (or marke) *of my faith* (whereat it aimeth) *is the Sonne of God.* In 10. Psal. Lib. 2. in Mar. c. cap. 8

Now to bee justified by faith, is to bee justified of God for the righteousnesse of Christ apprehended by faith: or (as *Calvin* speaketh) *he shall bee justified by faith,* Instit. l. 3. c. 11. s. 2.

faith, who being excluded from the righteousnesse of workes, apprehendeth the righteousnesse of Christ by faith, where-with hee being justified doth appeare in the sight of God as righteous, and not a sinner.

So that faith doth justifie in respect of her object only, and not as any meritorious or proper efficient of justification. Even as *the hand that receiveth the treasure which is given, doth not make the receiver rich, but the treasure it selfe: so neither the worker or action of faith doth justifie us, but Christ himselfe, whom we doe apprehend.* And this faith, be it weake or strong, is yet able to receive the righteousnesse

Bucan. Loc. 31. quæst. 35.

ouſneſſe of Chriſt: even as a palſie or ſhaking hand, may receive a jewell of a king as truely, though not ſo firmely, as the hand that is whole and found.

And further, this ſaving faith is the *only hand*, wherby wee doe receive Chriſt and his merits. *No man is iuſtified by the workes of the Law, but by the faith of Ieſus Chriſt.* Gal. 2.16. *Baſil* ſaith; *This is to glorie in the Lord, when a man doth not boaſt of his owne righteouſneſſe, but doth acknowledge that he is deſtitute of true righteouſneſſe, and that hee is iuſtified by faith alone in Chriſt.* Ser. de humil. *Chryſoſtom* ſaith; *Without faith no man hath obtained life: but I am able to ſhew that a faithfull* Serm. de fide & luce Nat.

man

man both lived and obtained the kingdom of heaven without workes. For the theefe did onely beleeve, and was iustified. It was well said by *Roffensis*; *Fides fœta bonis operibus, iustificat ante partum*: Faith beeing bigge with good workes, doth iustifie a man before it bring them foorth. For as S. *Augustine* saith; Good works doe not goe before him, that is to be iustified, but follow him that is already iustified. And though good workes must never be severed from faith in the person iustified, yet they must bee sundred in the act of iustification. Though the eye bee not alone, yet it sees alone: and though the head consult and invent alone,

Non præcedunt iustificandum, sed sequuntur iustificatum

alone, yet it is not alone, but joyned to the body: so though faith bee not alone in the faithfull man, yet it alone doth justifie.

And thus we see how to esteeme of faith, the Sacraments, and the Ministers of God, alwaies remembring to ascribe our justjfication unto God, Father, Sonne, and Holy Ghost, as the proper & principall efficient thereof, as the Scriptures teach us; & confessing with *Primasius*, that *God doth justifie the wicked (per solam fidem) by faith alone, and not by workes.*

Mat. 6. 12.

Ephe. 4. 32. 1 Cor. 6. 11

In Rom. 4. and 5.

The *internall impulsive* cause of justification (which mooveth God to justifie us) is his grace and meere benevo-

nevolence, & not our works past, present, or to come, how glorious so ever. *Paul* saith, wee are *justified freely by his grace.* And *Augustine* saith, that it is the *ineffable grace of God, that hee which is guilty should bee justified. Because all men are shut up under sinne: The salvation of man* (as *Anselme* saith) *doth not now consist in the merits of men, but in the mercie of God.* Yea *Bellarmine* himselfe ingenuously confesseth, that by reason of the uncertainty of our own righteousnesse, and the danger of vaine glory (*Tutissimum est*) *it is the safest course to repose our* (*fiduciam*) *Whole confidence* (*in sola Dei misericordia*) *in the Sole mercie*

Rom. 3. 24.

In Psal. 30.

Comment. in Rom. c. 12.

De Iust. l. 5. c. 7.

mercie and goodnesse of God.

Now then wee must not imagine that this grace of God is procured by our works, but that it doth proceed freely from the Lord. *No merit of man* (saith *Anselme*) *doth goe before the grace of God. Thou hast done no good* (saith *Austin*) *and yet remission of sinnes is given thee. Let thy workes be marked, and they are found evill. If God should reward these works according to their due, hee should condemne them. But God doth not give thee the punishment that is due, but gives thee grace, which is not due.* And againe hee saith; *The grace without which neither Infants, nor men*

In 5. c. Rom

In Psal. 31.

De nat. & grat. cont. Pel. cap 4.

men of yeeres, can bee saved by deserts, but given without desert: and thereupon is called grace.

The *externall impulsive* cause or *meritorious* efficient of our justification, is not our owne workes, vertues or obedience. First because they be the Lords due, by vertue of many bonds.

Luk. 17. 10. When wee have done all that is bidden us, wee have done but our due, no more then we were bound to do. Now shall wee thinke that the discharging of one duty can satisfie Gods justice for the omission of many duties, and the commission of many faults? Secondly, all our righteousnesse is as a stained cloth. *Gregory* saith,

All

All mans righteousnesse is found to be unrighteousnesse, if God strictly judge it. Our very justice beeing brought to the rule of Gods justice, is injustice: and that stinketh in the severity of the Iudge, which shineth in the estimation of the Worker.

Mor. 26. c. 14. & l. 21. c. 15. & lib. 5. c. 7.

And albeit our good workes are perfit in respect of the Spirit, from whom they first flow, yet are they polluted when they passe from us, because they run through our corrupted hearts and wils, as faire water which runnes through a dirty channell: Shall wee now say that our perfect righteousnes can merit any thing of that righteous Iudge, before whose justice nothing

nothing polluted can ſtand uncondemned?

Lib.9.confeſ. cap.13.

Wo unto the laudable life of man (ſaith *Auguſtine*) *if God ſhould examine it and lay aſide his mercy*. Thirdly, our beſt actions are not anſwerable to the benefits of juſtification. But in reaſon hee which meanes to merit any thing, muſt bring that which is equall to that which hee ſeekes to merit. Fourthly, hee that will merit of another, muſt not thinke to merit of him unleſſe he bring ſome thing of his owne to merit with, and not that which is his, of whom hee doth intend to merit. But all our vertues, our Faith and good workes are Gods (ſo farre as they bee

bee good) and not ours. For *what have we, which we have not receiued? Without mee* (saith Christ) *Ye can doe nothing.* Of our selves we are not able to thinke one good thought. *When we either beleeve or worke, though that faith bee ours, and albeit the workes be ours, yet when wee haue them, we haue them not of our selues, but they are giuen of God. What soeuer* (saith *Augustine*) *Cornelius wrought well (Totum Deo dandum est) it must all be ascribed unto God, lest any man happly should exalt himselfe.* Therefore it is absurde to thinke wee merit any thing by good deedes. Fiftly, good workes in nature follow Iustification, *Augustine* saith;

1 Cor. 4.7
Iohn 15.5.

Fulg. l. 1. ad Mon.

Lib. 1. de bono pers. c. 7.

De spir. & lit. c. 26. Expos. inchoat ep. ad Rom.

saith; *Iustification goes before the doers of the law. Men being justified by beleeving, begin afterwardsto live righteously.* And S. *Paul* saith that

Rom. 4. 5.

God doth justifie the *vngodly*. By which then it is plaine that no man is justified for his works. Finally, we have the sentence of the Scriptures with us, and the judgment of the ancient Church

Gal. 2. 16.

Wee have beleeved in Iesus Christ (saith *Paul*) *that wee might be justified by the faith of Christ, & not by the works of the Law: because that by the works of the law no flesh shall be justified.*

Tit. 3. 5.

God hath saved us, not according to the workes of righteousnes which we have done, but according to his mercie.

Epist. 71.

Ambrose saith;

Let

Let no man glory in workes, because no man is justified by his works. Austine saith: *The ungodly is justificd by faith without the merits of good works.* Primasius saith: *It is Gods purpose to justifie the wicked by faith alone, without the works of the law, or any other merits* (of ours) *what soever.* *Hominis justitia, indulgentia Dei.* Gods pardon (saith Bernard) *is mans righteousnes.* *My merit* (saith he) *is Gods mercie.* Wee conclude therfore saying with Ambrose; *We are not justified by workes, but by faith: because fleshly infirmity is an impediment to workes:* and with Primasius, *God doth justifie the ungodly, but not by workes, which hee wanteth.*

In Psal. 67.

In Rom. 8.

Serm in Cant. 23. Ser. 61. in Cant.

De Vita beata &c.

In 4. c. Rom

teth. For if he should iustifie him according to workes, he must be punished, and not delivered.

The *externall moover* then and *meritorious* efficient of our Iustification is Christ by his obedience. For *God made him to be sin for us, who knew no sin, that we should be made the righteousnes of God in him.* Wee are iustified *through the redemption, that is in Christ Iesus, whom God hath set foorth to be a reconciliation, through faith in his blood.* *Augustine* saith; *Christ alone hath susteined the punishment for us without his ill demerits, that wee might obtaine grace by him without good merits.* *Christ* (saith *Basill*) *is true righteousnesse,*

2 Cor. 5 31

Rom. 3. 24

Ad Bonif. l. 4. c. 4.

Li. de divina Iustit.

ouſneſſe, who is made unto us of God, righteouſneſſe, wiſedome, ſanctification and redemption. As the propitiatorie covered the Arke and the Decalogue: ſo he covereth our ſinne, and hee hides our bodies and ſoules from the furious indignation and vengeance of God.

Perk. on Gal. 2.16.

Now the obedience of Chriſt, is two-fold, *active* and *paſsive*. The former ſtands in his perfite fulfilling of the Law: the latter is contained in his paſſion both in life and death.

By the paſſion of Chriſt our ſinnes are remitted. Therefore *Peter* ſaith: that hee *bare our ſinnes upon the Croſſe*. And *Iohn* likewiſe ſaith: that hee *waſhed us*

1 Pet. 2.22.

Rev. 1.5.

from our ſinnes in his blood. And long before them the Prophet *Eſay* ſaith: that *he was wounded for our tranſgreſſions, and by his ſtripes wee are healed. Remiſſion of ſinnes* (ſaith *Chryſoſtome*) *is in the blood of Chriſt. His death* (ſaith *Ambroſe*) *is the juſtification of ſinners.* By it Gods juſtice is fully ſatisfied, his wrath is appeaſed, and all puniſhments temporall and eternal deſerved by ſin are quite remooued.

Eſa. 53.5.

Hom. 3. in Marc.

On 4. cap. ad Galat.

By his fulfilling of the Law wee are reputed and eſteemed righteous. *For Chriſt is the end of the Law for righteouſneſſe unto everyone that beleeveth,* hee was made unto us of God *righteouſneſſe. By the obedi-*

Rom. 10.

1 Cor. 1. 30.

ence

ence of this one many ſhall be made righteous. Lord (ſaith Bernard) *I will remember thy righteouſneſſe onely: for that is alſo mine. For thou art made unto mee righteouſneſſe of God.* Now this his righteouſneſſe is not ours; but his *originally*, and is made ours by Gods *free imputation*. It is imputed to us and by God accounted ours (Chriſt beeing our *Suretie*, and ſtanding in our ſtead) and ſo appropriated to us, as if wee had performed it in our owne perſons. *Bernard* ſaith that the *righteouſneſſe of Chriſt is imputed to us*. And againe; *the iuſtice of another is aſſigned unto man, becauſe hee wanted his owne. The ſatisfaction of*

Rom. 5. 19.

Serm. in Cant. 6. 1.

Serm. ad mil. Temp. cap. 190.

one is imputed unto all. And no man must thinke it strange that the obedience of Christ could satisfie for the disobedience of all the Elect, and make them to be reputed righteous with God. For in that it was the
Act. 20.28. obedience of *God*, it was of endlesse merit, and of invaluable value with the Lord. The perfection and merit of this obedience comes from the dignity of his person, that did obey. And though justification bee through Christ, yet God may be sayd to justifie freely, because it comes freely to us, wee doe nothing for it: and because also it was
1 John 3.16. his free love, which mooved him to send his sonne to

to suffer for our sinnes, and to fulfill the Law fully for us. Neither must any man imagine that Christ did not fulfill the Law for us, but for himselfe only, and consequently, that his active obedience is not imputed to us. For Christ is not onely our redemption, but hee is also the *perfection of the Law* for us, that beleeve in him. Whereuponit is, that *Ambrose* saith; *Hee hath the perfection of the Law, who beleeveth in Christ.* Moreover *Whole Christ* is given unto us with his benefits. Otherwise, if his passive obedience were onely imputed to vs, it would follow that *halfe Christ* were onely given us (*Patientem, non Agentem*)

Rom. 10.4.

Bucan. Loc. 31. *qu.* 14.

gentem) to wit, as hee is a *Patient*, not an *Agent*, or doer of those things, which are pleasing to his Father, and (*anferentem peccatum*) onely as he *takes away sinne* and death, & not *afferentem* Isa. 9.6. *justiciam*) *bringing righteousnesse*. But hee was not borne for himselfe, but *for us*, and was given unto us, that he might both do for us the things that were to be done, & suffer the things which were to be suffered. Perk. on Gal. 2. 16. Againe, Christ as man fulfilled the Law for himselfe: that hee might bee in both natures an holy high Priest, and so continue. Nevertheless as Mediatour, God and Man, he became subject to the Lawe, and in this regard

gard hee did not fulfill the Law for himselfe, neither was hee bound so to doe. Neither must this seeme strange to any, that the Law should both exact obedience, and the penalty too. For howsoever in the state of innocency, the Law threatned the penaltie, and onely exacted obedience: yet since the fall, it doth both exact obedience, and the punishmẽt. The threatning of the Law exacts obedience. And albeit Christ hath kept the Law fully for us, yet none must from thence conclude, that therfore wee are not bound to keepe the Law. *That* (saith one) *which Christ did, wee are not bound to doe for the same*

M. Perk. ibid.

same end, and in the same manner. Now hee fulfilled the Law in way of redemption and satisfaction for us: and so doe not wee fulfill the Law, but onely in the way of thankefulnesse for our redemption. And though wee bee bound to obey the Law, yet we must not think that God will reject our obedience for the weakenes of it, as hee would have rejected Christs, if his had beene imperfect. For, he was our Mediatour, and therfore his obedience was of necessitie to be most perfect, or else Gods justice had not beene satisfied, and so wee had perished: and besides, all our imperfections and defects whatsoever are

are covered with his perfection as with a vaile, and so our weake obedience is accepted, and not contemned. Finally, for our comfort wee must know, that if wee respect the *Truth* of that righteousnes, which is imputed to us, wee are accounted as truly righteous before God, as Christ himselfe is: but if we regard the *quantity* and *subiect*, Christ is more just, than wee, because he is originally and actually righteous, but we by imputation: he is subjectively just and by inherency, but wee by application and relation in him and unto him. And yet we must not therfore think our selves to be redeemers.

Trelc. instit. lib 2.

For his obedience is imputed to us onely for our owne redemption, and not as it is the price of redemption for all the Elect.

Perk. ref. Cath.

As for example, Christs righteousnesse is imputed to Peter, not as it is the price of redẽption for All, but as it is the price of redemption for Peter.

And so much for the efficiẽt causes of our Iustification.

The *matter* of justification (according as are the parts thereof) is twofold; *Remission* of sinnes, and Gods *accepting* of us as *righteous* men.

Remission of sins is a gracious act of God, whereby for the merit and satisfaction of Christ hee doth perfectly forgive both the fault

fault and punishment. Therfore *Paul* saith, that by him *we have redemption through his blood, even the forgivenesse of sinnes, according to his rich grace*: and that *there is no condemnation to them that are in Christ Iesus, who hath by himselfe purged our sins*, and by whom the Father *hath reconciled us unto himself*. Now it were absurd to thinke that the punishment is retained, when the sinne is remitted: For if the proper cause bee defaced, then the effect therof must needs be also abolished. If the body bee removed, the shadow thereof remaines not. So if sinne be pardoned, the punishment is remitted. As for the crosses, which the faith-

Ephe. 1. 7.

Rom. 8. 1.
Heb. 1. 3.
2 Cor. 5. 18

faithfull ſuffer, they are not to be reputed curſes or penalties of vengeance inflicted of God as of an irefull and direfull Iudge; but they are to bee eſteemed only as tryals, or as puniſhment of caſtigation impoſed of God, as a loving father deſiring the welfare and weldoing of his children. *As many as I love* (ſaith the Lord) *I rebuke and chaſten: He ſcourgeth every ſonne, which hee receiveth. If therefore ye be without correction, whereof all are partakers, then are ye baſtards and not ſonnes. Now no chaſtening for the preſent ſeemeth to bee joyous, but grievous: yet afterward it bringeth the quiet fruit of righteouſneſſe,*

Rev. 3. 19. Heb. 12. 6. to 11.

ousneſſe, vnto them which are thereby exerciſed. The *Lord* tries us by afflictions, as gold is tried in the furnace with fire. Hee keepes us by the croſſe within our limits, as water is held in with bankes. And with the thorny hedge of troubles and vexations hee keepes us within our owne walkes and paſtures, being by nature given to breake out and ſtray. Therefore *David* ſaith, *Before I was afflicted I went aſtray: but now I keepe thy word. It is good for me, that I have beene afflicted, that I may learne thy ſtatutes. Bleſſed is the man, whom thou chaſtiſeſt. For it is certaine, God ſcoureth away the infirmities of his*

Pſal. 119. 67. 71.

his Saints by many afflictions. It is the Lord, which ſendeth croſſes to his children to ſave the, that they freeſe not with the wicked world in their dregs. For this end (ſaith Cyprian) *the Lord rebuketh, that he might amend us: to this end he mends, that hee might ſave us.* Auguſtine ſaith that ſorrows *before pardon of ſins are the puniſhments of ſinners: but after pardō, they are the tryals & exerciſes of juſt men.* And ſo for death it ſelfe the *ſting* & ſtrength therof, which is *ſin*, is aboliſhed by the death of Chriſt upon the Croſſe, & therfore is to be reputed but as a triall or chaſtiſement, whereby the Lord doth teach us humilitie and the flight of ſin, and doth

Lib. 4 Ep. 4

De pec. & confeſ.

1 Cor. 15. 65.

Rom. 4. 25.

doth exercise & prove our faith, fortitude & patience.

And though in respect of sinne it bee the entrance of Hell, yet through the death of Christ, it is become the gate of heauen, and as *Cyprian* speaketh (*Ianua vitæ*) *the doore of life.* It doth (as it were) convey us out of the *wilderneſſe* into *Canaan*, out of a troublesome *Sea* into a quiet *haven*, and out of earth into heaven, from woe to weale, and from men to God: yea it becomes the death of sinne, that first gave life to it. We conclude this truth with *Vrsinus*, saying, *God doth not hate us, neither hath he a will to punish us for those sinnes for which Christ hath sufficiently*

De Christ. rel. par. 2.

cntly satisfied: in whom also wee have remission of these (sinnes of omission) *and all other our sinnes, so that by his onely merit wee are reputed righteous before God.*

The second part of Iustification is Gods *gracious acceptation*, whereby he doth for the merit of Christs active obedience by faith received of us, account us just and pure, and honours us with the crowne of life. And in this respect wee may truely bee sayd to bee just, perfect and holy men: because wee stand clothed with the most perfect righteousnesse of Christ, which is reputed ours, in which, appearing before our heavenly Father, we do receive

a blessing, as *Iacob* did of *Isaack*, having on his elder brothers garments. Neither must it seeme strange unto vs that wee should bee accepted righteous for the righteousnesse of another. For, albeit this righteousnes bee Christs, primarily and by way of inherence, yet it is ours by Gods donation and by the application of faith; *As the payment of our debt is another mans, so farre forth as it is discharged by him: but it is our payment, as it is imputed to us.* *Aquinas* saith well: *The head and the member is as one mysticall person, & therefore the satisfaction of Christ pertaineth to all the faithfull, as to his members.*

Gen. 27. 15 27.

Bucan Loc. 31. qu. 27.

The

The forme or formall cáuſe of Iuſtification is not faith, loue, nor any other vertue, neither is it an infuſed qualitie, or habituall ſanctity inherent in us. For this were to confound juſtification and ſanctification, which are very different acts, as wee ſhall hereafter ſhew. But *the righteouſneſſe of Chriſt imputed, conſidered as it is imputed of God, is the forme of Iuſtification.* Or, the proper and onely true forme of juſtification is *free imputation of the righteouſneſſe of Chriſt, by which the merit and obedience of Chriſt are applied to us by vertue of that neare communion, wherby he is in us and wee in him.* Now God

Bucan. Loc. 31. qu. 22.
Rom. 4. 2. 7.
Phil. 3. 9.

Trelc. Inſtit. lib. 2.

God is ſaid to impute the righteouſneſſe of Chriſt unto a man, when hee doth adjudge, decree and give it to him, and account and reckon it as his owne, and for the merit and worthines of it doth pardon and acquite him, and repute him righteous. *O ſweete exchange* (ſaith *Iuſtin Martyr*) *O unſearchable workemanſhip, O benefits ſurpaſſing all expectation, that the iniquity of many ſhould be covered in one juſt perſon, and that the juſtice of one ſhould make many, that are unjuſt, to bee reputed juſt. If one* (ſaith *Bernard*) *did die for all, then all died: to wit that the ſatisfaction of one might be imputed unto all, as that one bare the*

Epiſt. ad Diogn.

Epiſt. 190. ad Innoc.

2 Cor. 5.21

the sins of all. Now Christ bare our sins and was made sinne for us, not as if our sins had beene infused into him, and had beene inherent and inhabitants in him, but because they were imputed to him, and reputed his, as if they had beene committed by him, hee supplying our place, as our *Surety* and Mediator: even so his righteousnesse is made ours, not as though it were infused or translated into us as a thing inherent in us, but because it is reputed ours and imputed freely to us, as if we our selves had wrought it in our owne persons. And of this opinion was S. *Augustine*, *Wee are the righteousnesse of God in him, as hee is sinne in us*

Enchir. cap. 41. In explicat. a Parco edit. 1589. pag. 448.

us, to wit, by imputation. With whom consenteth *Vrsine, The imputation of the righteousnesse of Christ is not the transfusion of righteousnesse or of qualities into us, but the absolution from sinnes in the judgement of God, for the righteousnes of another. For justification and remission of sinnes are the same. For to justifie is for God not to impute sinne unto us, but to accept us for righteous, and to absolve or pronounce us just for the righteousnesse of Christ imputed.*

The end of Iustification in respect of God, is the glory of God in an admirable coposition of justice & mercy; of *justice*, because he would have his son to satisfie for our

our ſinnes, rather than that they ſhould eſcape unpuniſhed; & of *mercy*, becauſe it pleaſed him to impute and appropriate the ſatisfaction of his ſonne unto us, rather than we wretches ſhould be deſtroyed. But ſome will perhaps imagine that God ſhewed neither juſtice, nor mercy: *no juſtice*, becauſe hee puniſhed an *innocent* for the *nocent*, and ſet *his* teeth on edge, whereas *they* had eaten no ſoure grapes: and no *mercy*, becauſe he forgave non without a ſatisfaction. It is true indeede, that the innocent was puniſhed: but yet it was done willingly, and not by conſtraint, and hee was of the ſame nature with the

Ob.

Anſw.

the nocent, and was also such a potent innocent, as that hee did satisfie the justice of the Iudge to the utmost, and conquer all his punishments with facility. Neither must wee doeme the mercy of God to bee withheld, or not exhibited becauſe hee did not forgive without a satisfaction. For first, it was his sole benignity and perfect mercy, without the prevision of any merit, that hee came to satisfie, who made the satisfaction for us. *Herein* (saith *Iohn*) *is that love, not that we loved God, but that he loved us, and sent his sonne to bee a reconciliation for our sinnes.* Secondly, it is his grace that hee doth apply the

1 Ioh. 4. 10.

the saisfaction of his sonne unto us, who were disposed thereunto by no guift, or merit. Thirdly, wee must consider that Gods justice is so infinitely absolute, as that wee could not bee justified without a Mediator. God could not forgive sinne without a satisfaction. For otherwise what neede was there that the sonne of GOD should bee brought (as he was) to such horrible miserie and to such an accursed death? A kinde father would try any way rather than hee would expose his owne and onely sonne to extreme terrors of miserie.

Note.

And lest any man should imagine that it is in Gods power

power to remit or to retaine ſinnes like debts; we muſt know that there are two kinds of debts. For there is a debt, which eclipſeth and hurteth the honour of the Creditor: and there is alſo a debt which doth not touch it. *If the debt doe not hurt his honour, it may with great encreaſe of honour be remitted without any recompence at all, as when a king forgiveth his ſervant the debt of ſome thouſands of crownes. This debt as it did not hurt the Majeſtie of the king, ſo it might be forgiven without hurt to his majeſtie. But if debts doe hurt the honour and majeſtie of the Creditour, and doe directly impugne his nature and glory,* Keck. Syſt. The. li. 3. c. 3.

without doubt they cannot at his pleasure bee remitted without satisfaction. And such debts are sins, as which infringe the rule of Gods eternall will, and are enemies to it, so as that they cannot be purged and forgiven without a penaltie, but Gods iustice and uprightnesse will be diminished.

But yet though his mercy could not shoulder out his iustice, or any whit eclipse it, yet his iustice did not bereave him of his mercy. For of his *owne meere mercy* he found out the way to redeeme and save us, when we did not so much as think of any such thing; and therfore as we ought to admire the severitie of his iustice: so

so wee should also magnifie his endlesse grace and mercie.

The ends of justification in respect of our selves are, that wee may bee pleasing unto God; that wee may have peace of conscience, and true tranquility of minde; that being redeemed from miserie, we might bee saved; and finally that we should strive against the streame of our owne corruptions, and keepe a constant course in piety: or (to use the words of *Zacharie*) *That we beeing delivered out of the hands of our enemies, should serve him without feare all the dayes of our life, in holinesse and righteousnes before him.* For Christ gave

Luk. 17, 4-75.

Tit. 14.

himselfe for us, that wee should bee *zealous of good workes*: and bare our sins on the crosse, *that wee being dead to sinne, should live in righteousnesse.* To this end (saith *Bucanus*) are we justified by faith for Christ, that the old man being abolished by the efficacie of Christ crucified, Christ may live in us, and wee by the study of good workes, may shew our selves thankfull vnto God for so great a benefit. Therefore *Paul* almost in all his Epistles, drawes his doctrine of sanctification and good workes, out of the doctrine of Faith or Iustification, as the effect out of the cause, or as an necessarie consequent

Tit. 2. 14.
1 Pet. 2. 24

loc. 13. quæst. 44.

quent from the Antecedent: *Hæc ille.* In like manner *Augustine* saith: *Christ died for the wicked, but not that the wicked should remaine dead, but that beeing justified, they should bee converted from wickednesse, beleeving in him which justifieth the ungodly. For God hateth impiety.* Againe: *Grace doth justifie* (or hee justifies by grace) *that he which is justified might live justly.* So then one maine end of our justification is, that abandoning all iniquitie we should leade our lives in sanctitie.

Tom. 4. lib. 1 ad Simplic. Resp. ad 2. quæst. 1

The *effects* and *consequents* of Iustification are divers.

The immediate effect of Iustification is adoption, by

Keck. Syst. Th. li. 3. c. 7

which the Elect do now actually please God, as his sonnes and coheires of Christ. For so soone as the Elect are absolved from their sinnes, they are foorthwith adopted into the right priviledges of the children of God.

A second effect of Iustification, is peace of conscience: to wit, when we perceive our selves to bee delivered from sinnes, before Gods judgement seat, and the judgement of our owne conscience. For *there is no condemnation to them that are in Christ*: Rom. 8. 1. and *being justified by faith, we have peace with God*, Rom. 5. 1. even that peace, *which passeth all understanding*: Phil. 4. 7. whereas there is no

true peace to the wicked: but they are *like the raging sea that cannot rest, whose waters cast up mudde and mire*: or else they are strucken with a spirituall *Apoplexie*, which hath bereaved them of all true sense, and are so benummed in their conscience, that they can feele nothing till it be rouſed and awaked. Esay 57. 20

Thirdly, our justification makes us have accesse to God by prayer, with confidence to bee heard for Christ. For sinne was the *Make-bate* and wall of partition, betwixt God and us: now our sinnes are done away, when we are justified, and therefore with boldnesse we may approach un-

to the throne of Grace. *We*
Rom. 8. 15. *have receiued the Spirit of*
adoption, by which wee crie
Ver. 16. *Abba Father:* that is, *by*
which we conceiue very good
good hope in him, to whom we
pray like suppliants, that hee
will in his fatherly affection
towards us, giue us those
things wee stand in neede
of.

Fourthly, Iustification begets patience in afflictions, and makes a man rejoyce in the midst of tribulations.

Being justified by Faith, wee haue peace to God-
Rom. 5. 1. 3. ward: *Neither that onely,*
but also we rejoyce in tribula-
tions, knowing that tribula-
tion produceth patience: to wit, through the perswasi-

on

on of our reconciliation unto God, and our assurance that all things, how bitter and grievous soever, doe worke for the best unto them that love God, and are pleasing unto him. Rom. 8. 28.

Lastly, Glorification is an inseparable companion, and a notable effect of Iustification. *Being freed from sinne, and made servants unto God, yee have your fruit in holinesse, and the end everlasting life.* Rom. 6. 22. The obedience of Christ by grace imputed to us, workes in us a desire, care, and endevour to obey God. His death for which our sinnes are remitted, workes in us another death, whereby wee die to sinne. And his glorious righte-

ousnesse, wherewith wee are invested, and made to be reputed righteous, doth merit for us eternall life and glory.

The *subiect* of Iustification, or the persons, that are justified, or to whom Iustification doth belong, are the Elect of God, and the sheepe of Christ: even all that are predestinated unto life. For therefore the Scriptures speake on this sort: *The Lord hath laid upon him the iniquity of us all. I laie downe my life for my sheepe. Whom hee did predestinate, he hath also justified. Who spared not his owne Son, but gave him for us all: how shall he not with him give us all things also? But for what*

Isa. 53.6.
Ioh. 10.15.
Rom. 8. 30.32.

us?

us? (saith *Augustine*) *Even for them which are foreknowne, prædestinated, justified and glorified.* *Haimo* saith: *Christ hath taken away in the Elect, not onely originall sinne, but all actuall offences also, and hath moreover given them everlasting life.* *Radulphus* also saith, that *the blood of the High-priest Christ was the expiation of all Believers.*

In Ioh. tract. 45.
In. c. 5. ad Rom.
In Levit. l. 17. c. 2.

I adde further, that the Elect are the only persons, to whom this worthy worke of God belongs, and *none but they.* First, the Scripture is evident: *By his knowledge shall my righteous servant justifie Many. Hee bare the sinne of many. His blood was shed for many, for the*

Isa. 53. 11. 12.

Mat.26.28. Heb.9.28. *the remission of sinne. Hee was once offered to take away the sinnes of manie.* The Scripture saith, *Manie*, and not *All*, without the exception of any. Mat.1.21. *Thou shalt call his Name Iesus: for he shall save his people from their sinnes.* Now all are not his. For his people are his sheepe: and his sheepe are the devils Goates: all are not his sheepe. Ioh.10.26. *Ye beleeve not*, (saith Christ) *for ye are not of my sheepe.* Some men have never faith, therefore some are never justified. Perk. de pred. Secondly for whom Christ did not pray, for them hee did sacrifice: because to intercede and to sacrifice are conjoyned.

But Christ prayed onely for

for the Elect and for Beleevers, and in praying, did offer him selfe to the Father. *I pray for them* (saith Christ) *I praie not for the world, but for them, which thou hast given mee: for they are thine. And for their sakes I sanctifie my selfe. I pray not for these alone, but for them also which shall beleeve in mee.* Origen saith accordingly (*Hom. 9. in Levit.*) that Christ *prayeth Onely for those which are the Lords portion.* Augustine saith: *There is a world of the damned: for this world Christ prayeth not. And there is a world of those that are to bee saved: for this world Christ prayeth.* And likewise Cyrill: *The Lord Iesus putting*

Ioh. 17. 9. 19, 20.

This is done by sacrificing himselfe, and making his sacrifice meritorious.

In Ioh. lib. 11. cap. 14.

*putting a difference betwixt his and such as were not his: for those onely (*saith hee*) I pray, which keepe my word, and have taken my yoke, and obey my Commandement. For to whom he is a Mediatour and High Priest, on them onely hee doth bestow the benefit of Mediation.* Therefore the Elect and faithfull are onely iustified and redeemed by Christ.

Perk. de prad.

Thirdly, Christ gave himselfe that hee might sanctifie to himselfe a *peculiar* people, zealous, prompt, and forward to every good worke: that is, a people selected out

out of others as a precious treasure, and his owne proper goods. Therefore it was not Christs intention, to give himselfe to bee a ransome for all, and everie one alike.

Lastly, regeneration and life eternall belong not to all. All men doe not die to sinne, and live to God; and the kingdome of God shall bee given to them, *for whom it is prepared*. Many shall bee excluded. Therefore all are not iustified. For they that are iustified, shall bee also glorified. *Isychius* saith; that *Christ who suffered*

Mat. 20.23. Rev. 22.15. Rom. 8.30.

In Levit. l. 6. c. 23.

red for us, hath delived us from sinne and from the bondage of it. And Augustine more plainely: Every one that is generated, is damned: and no man is delivered, but hee, that is regenerated. And againe, God gave a great price, & bought those, whom he doth revive. It is manifest therefore that the Elect are onely partakers of the merits of Christ, and justified in the sight of God. For whereas Christ is said to take away the sinnes of the world, there the word only: that is, the universall company of the Elect, which are taken from all degrees and callings in the world, is to bee understood. For there is as it were a little world of the Elect.

Serm. 44. de ver. 6. Apost.

Serm. 109.

D. Willet on John 17. 9. John 1. 29.

Eusebius

Eusebius saith; *Christ hath suffered for the salvation of the world of those, that shall be saved.* And Saint *Augustine* having made a distinction of Worlds, saith; that *this world, which God doth reconcile unto himselfe in Christ, and which is saved by Christ, and to which every sinne is remitted through Christ, is elected out of the maligning, damned, and defiled world.* And though the Apostle say that *hee gave himselfe a ransome for all men:* yet wee must in no wise therefore conclude, that *all* are justified without exception. For the word *All*, (as *Aristotle* in his Politiques hath observed) signifieth either *every one in particular*

Hist. l. 4. c. 15.

Tract. 87. in Ioh.

1 Tim. 2. 6

Polit. l. 2. c. 2.

particular, and then it is taken *distributively*: or else *Not each particular*, and then it is taken *collectivelie*, and signifieth *any*, not each: *many* and not all without exception of any. Whereas then the Apostle saith, that Christ gave himselfe a ransome for *All*: hee meaneth all beleevers, of what condition or countrey soever. *Neither is it any new thing that the word All should bee taken in such a sense, seeing the Like examples may bee found*: as in *Luke* 11. 42. *Woe be to you, Pharises, for you tythe mint, and rue, and* (πᾶν) *all hearbs that is, hearbs of every kinde.* So Christ is said to heale *Every disease*, that is, al kinds of diseas. *All*

Piscat. disput. de praed. quest. 49.

Mat. 4 23. Mat. 8. 5.

Indea

Iudea is said to goe out to *Iohn Baptist*. *Multi & Omnes in Paulo idem sunt. Many* (saith *Sedulius*) *and all are the same with Paul.*

In Epist. ad Rom. c. 5.

It is true indeede (I grant) that the obediēce of Christ (being the obedience of God) was in it selfe sufficient to have procured the Iustification of all without exception: but if wee respect either Gods decree, or Christs intention, it is appropriated to the Elect, and belongs to none but them.

Innocentius saith: *His blood was shed in regard of efficiency for those onely which are predestinated: but for all men in respect of sufficiencie.* In like manner *Aquinas*

Lib 4 de Myst. missa. cap. 4.

Summ. de verit.

Mat. 16.7. quinas: the merit of Christ was alike to all in regard of sufficiencie, but not as concerning efficacie. Howsoever his blood and merits were in themselves sufficient for the justification and salvation of all men, yet they did not effectually procure them for all, but only for the Elect, to whom they were ordained and intended, and of whom alone they can bee rightly received and embraced.

Now those that are justified, must be considered in a double condition.

Trele. Inst. l. 2. One, according to nature, the other according to supernaturall grace.

According to nature they are sinners (for he justifieth the

the ungodly, *Rom.* 4. 5.) *and therefore obnoxious to the accusation, & malediction of the Law* (for cursed is every man that continueth not in all things, which are written in the Law to doe them.) *But according to supernaturall grace, they are beleevers: or ingrafted into Christ by faith.* For the righteousnesse of God, is made manifest by the faith of Iesus Christ *Vnto all, and upon all that beleeve.* And so much for the persons, whom God doth justifie. Gal. 3. 10.

The *time* of Iustification is in this life, with some sooner, and with others latter; but with none at all after this life is ended. *Vrsinus* saith well, *Remissi-*

on

on of ſin is giuen to all the Elect and to them alone. Yet all the Elect haue not alwaies remiſſion of ſinnes: but all Beleeuers haue it alwaies, becauſe they onely haue it. But this the Elect doe not alwaies beleeue: but then firſt, when they are conuerted, and indued with faith. Yet in reſpect of the fore-determined purpoſe of God, they haue alwaies remiſſion of ſinnes.

Rom. 3. 22.

And albeit, ſanctification doe often by ſome fruits thereof appeare before iuſtification, yet this in nature is before the other. Wee ſee the light uſually before the Sunne in the morning: and the brooke doth often offer it ſelfe unto our eyes before the ſpring.

The

The *Properties* of Iustification are five.

First, it is most excellent: and that in respect of the Iustifier, which is God: in respect also of the meritorious efficient thereof, which is Christ: and in regard of those admirable effects which it doth produce, one amongst the rest is this, which I adde unto the former, whereof wee have already spoken: to wit, that it gives a man the right use of the good creatures of God *which he hath created to bee received with thankesgiving of them that beleeve, for unto the pure* (which men are, when they bee purged by faith in the blood of Christ) *all things are*

Rom. 4. 5.
Rom. 3. 52.
Ephes. 52.

1 Tim. 4. 3.

Tit. 1. 15. *are pure: but unto them that are defiled* (as every one is, untill God doe iustifie him) *and are unbeleeving, is nothing pure, but even their mindes and consciences are defiled.* The Reprobates therefore and Vnbeleevers abuse the gifts of God, rather than use them. Therefore (as *Danaeus* speaketh) *God doth fatten them in this world as Hogges for the slaughter.* On the contrary, those that are now iustified by faith in Christ, doe use them lawfully. *For they are fed of God, as his house-hold servants.* They are not *theeves* and *Vsurpers of them as the wicked are, but they hold them as lawfull heires and owners of the*

De nat. hom. l. 2. c. 28.

Dan ibid.

the world: Danæus ib.

Secondly, Iustification is a most free act, performed freely by God without coaction, or the least inducement by any dignity present, or foreseene to be in us hereafter. For being absolute Lord of all, hee may shew mercy on whom he lists. We are by nature all the *children of wrath*, and the vassals of the devill, destitute of all true grace, and subject to the curse: and and therefore it is a wonder that wee are not all consumed. We must needes then confesse, that the free grace of God in Christ hath made the difference. *Chrysostome* according to the Scripture truely saith: that

Ephes. 2. 3.

Ora. 4. contra Iud.

Rom. 3.24. *God of his grace alone doth iustifie our kinde, and not through our good deedes, labour, nor recompence.* And *Theodulus* saith: *Christ is* in ep. Rom. *the Author of righteousnes, to them that beleeve in him, even unto them that had done nothing righteouslie.* Here then by the way wee may remember, that our Iustification is free, in regard of us, that did not deserve it: and free also in respect of God, who did freely devise and dispose the meanes thereof, and freely workes faith within us, by which wee doe apply it to us, and certainely assure our selves of it. But it is not free, but justly performed in regard of Christ, who by his al-

suf-

sufficient merits did deserve it, and by desert acqvire it.

Thirdly, Iustification is one absolute, entire, and judividuall act. It is once onely acted *effectually* and *directly* in this life, although it bee divers times renewed and applyed afresh: to wit, when the person justified doth fall into sinne, and repent. Now though Iustification bee a most perfect and plenary worke of God to us, yet wee come to the full perswasion of it but by degrees: and though God at once forgive a man his sins by an absolute act, which admits neither increase, nor decrease, yet that man receives his par-

Keck. Syst. The. l. 2. c. 7

don by such a faith, or such a perswasion of faith, as is not alwaies one, but sometimes stronger, sometimes also weaker, ebbing and flowing like the salt waters, sometimes appearing, and sometimes hidden, like the Sun with a thicke mist or duskie cloud.

Finally, Iustification is an immutable, inviolable and irrevocable act of God. *Peccata semel remissa nunquam redeunt: sinnes being once remitted, are never called into question.* And hee that is once of God, for Christ reputed righteous, shall bee reputed righteous for ever. If it should be otherwise, it were either long of God or of our selves;

selves; but not of God, who is no changeling: *I am the Lord, I change not*: nor of our selves: for wee are kept *by the power of God through faith unto salvation*, and so governed by his spirit, as that we neither *do sin* with full consent of will, and without the reluctation and conflict of the spirit. *The godly and ungodly doe oftentimes commit the same offence, if wee respect the act, but it is not the same, if wee consider their maner of acting it. The godly sinne against their conscience: but not against their full conscience. But the ungodly sinne against their full conscience, and that fully.*

Mal. 3. 6.

1 Pet. 1. 5.

1 Ioh. 3. 9.

Sturm. de pred.

Thes. 12.

And therefore albeit a

man that is iustified, fall into some grievous sinne, as *David* did, yet grace is not vtterly put out, neither hath hee lost the benefit of his iustification, though for a time hee feele it not.

Now this property of immutability is very rare and excellent, by much to bee perferred to all earthly things. For *Riches remaine not alway, nor the crowne from generation to generation.* Pro.27.24. *Fauour is deceitfull, and beauty is vanity.* Pro 31.30. *The fashion of this world passeth away.* 1 Cor. 7.32. *And what is our life? It is euen a vapour that appeareth for a little time, & afterwards vanisheth away.* Iam.4.24. *For all flesh is grasse: and all the glory of man is as the flower of grasse.* Is.40.6.

The

The grasse withereth, and the flower falleth away: but the iustification of a sinner remaineth for ever. It is enacted & enrolled in heaven, it shall not be repealed & obliterated upon the earth. 1 Pet. 1. 24.

Fiftly, Iustification may be perceived and knowne, and that three waies. First by the suggestion of Gods Spirit. Secondly by faith which is a certaine assurance or perswasion of the love of God in Christ. Now a man may assure himselfe of faith, if these two things be in him. First, if hee love God for God himselfe, and his neighbour truely, as himselfe. For love accompanies faith, as the light doth the sunne. 1 Tim. 1. 5

Indeede it proceeds from faith: and as *Gregory* saith, *Quantum credimus, tantum diligimus. As is our faith, such is our love.* Secondly, a man may assure himselfe of justifying faith, if he doe strive against his doubtings, and with an honest heart doe will to beleeve, and unfeinedly desire to be reconciled unto God, and doe withall constantly use the good meanes, that God hath ordained to beget and encrease faith. *For God accepts the will to beleeve, for faith it selfe, and the will to repent, for repentance. The reason hereof is plaine. Every supernaturall act presupposeth a supernaturall power or gift: and therefore the will*

M. Perk. on Galat. 2. 16.

to

to beleeve and repent, presupposeth the power and gift of faith, and repentance in the heart. Thirdly a man may come to bee assured of his Iustification by certaine unfallible tokens and *signes* of it: some whereof I will here set downe.

M. Greenham.

The first is a joy most unspeakeable and glorious, wherewith our hearts must needes bee ravished, when wee see our selves by the righteousnesse of Christ, of the free grace of God, redeemed from death, delivered from hell, and freed from the featefull condemnation of the wicked.

The second is the peace of conscience. While sinne and the guilt of sinne remai-

mained, there was no peace nor quetneſſe to bee found, but feare within, terrours without, and troubles on every ſide. But when our ſinnes are once nayled to the croſſe of Chriſt, and forgiven us, then the winds are layed, the waves are ſetled, the ſea is calmed, the ſoule is quieted, and imparked within the pales of peace.

Thirdly, (that no man may thinke fleſhly ſottiſhneſſe, and the ſtupour of the ſpirit to bee ſound ſecurity and true tranquility; beeing indeede but like a calme before ſome violent and outragious tempeſt) wee may know that our peace is good, and that our Iuſtification

tion is past with God, if we finde a promptitude and nimblenes in us to doe that, which is good. For when a man doth finde favour from God for the forgiveneſſe of ſinnes, then the love of God conſtraineth him, that joy which hee conceiveth, inforceth him, and putteth life into him for the performance of thoſe things, which are pleaſing unto God. His underſtanding is inlightened, his judgement is reformed, his affections are bettered, his ioyes are in heaven, his deſires are to Chriſt-ward, his walke is to Canaan, his courſe to Ieruſalem, and his anger is conſumed upon his owne corruptions. For we muſt *Greenham.*

must know that when God doth impute righteousnesse unto a man to prevent his *damnation* by sinne, then he doth also infuse righteousnesse into him to hinder the *damnation* of sinne. Therefore *Paul* joynes both together, when hee saith that Christ is made unto us *righteousnesse, wisedome, sanctification and redemption*: and when he tels his *Corinths*, that they are *washed, sanctified and justified*. So then, hee that circumciseth the fore-skin of his heart by true repentance, hee that warreth against all his lusts, and truely striveth to serve the Lord in all his precepts, hee may know for certaine that God hath cut the cords of

1 Cor. 1, 30

1 Cor. 6. 11

of his sinnes, and hath cast them all behinde him. But *there are many circumcised to Princes, not to the Lord: they are the circumcision of the King and of the Queene: they leave many grosse sinnes punishable by imprisonment, but for others as great, but not penall, they passe over.* These men must know that so long as they addict themselves to their knowne enormities without repentance, they are out of the kingdome of Christ, and are not clothed with the robes of his righteousnesse, but covered with the rotten rags of their owne wickednesse. For those, that are in Christ, *walke not after the flesh, but after the Spirit.* They

M. Greneham.

Rom. 8. 1. Gal. 5. 2.

They, that are his, have crucified the flesh with the affections, and the lusts. But to live in sinne, is to take sinne downe from the crosse, and to put life and spirit upon it.

1 Ioh. 3. 14. Finally, as Saint *Iohn* teacheth, *wee know that wee are translated from death to life* (which is in our justification) *because we love the brethren.* For it is impossible for him rightly to love a righteous man in Christ, who is not as yet himselfe made righteous by Christ. But when a man is once justified by God, he will then begin to love a just man for God. Love loves his like. One just man will love another. *Martin Luther* saith that

that a man may try & know whether he be incoporated into Christ, or not, by this, that as hee feeleth his heart cheered and sweetned by the feeling of Gods promises and favour written in his heart, so such a man (as no man is but he, that is justified) hath forthwith regard of his neighbour, and helpeth him as his Brother, careth for him, comforteth and counselleth him; yea and briefly, he is grieved if there bee none, towards whom he may be serviceable: he is patient, tractable, and truely friendeth all men: he doth not esteeme the temporall pleasure and pride of this life, hee judgeth no man, he defameth no man,

man, hee interpreteth all things to the best. Finally, when as hee seeth not the matter goe well with his neighbour, as that hee fainteth in faith, waxeth cold in love, he prayeth for him, he reprooveth him according to his calling: he is sorely greeved if any man commit any thing against God or his Neighbour. And all this proceedeth from the roote and juice of Gods grace, for that the bountifulnesse, love and goodnesse of Christ, hath sprinckled and replenished his heart with sweetnesse and love, that it is a pleasure & joy for him to doe good to his Neighbour, and is greeved for his sinnes, as *Samuel* for *Saul*.

By

By these and such like works of grace, a man may come to a certaine knowledge of his Iustification. Which how well worthy it is of our knowledge, they can best tell, which feele the comfort of it most. And let no man think it impossible to be discerned by man, because it is performed by God without man. For though it be acted by God in heaven, yet it produceth many notable graces in man upon the earth, by which it may be perceived as a *vine* by her grapes, or as a *lamp* by her light. Neither let us bee induced to thinke that justification is a changeable or revokable act of God, and that a justified

fied man may fall from grace and perish, and that therefore there can bee no certaintie made of the continuance of it. For nothing can *separate us from the love of God*, wherewith hee loveth us in Iesus Christ our Lord. Who hath redeemed us with his blood. *He* (saith *Augustine*) *who bought us for so great a price, will not that they should perish, whom he hath bought.* Master *Tyndall* saith thus, *Christ is thine, and all his deeds are thy deeds: Christ is in thee, and thou in him: neither canst thou be damned, except Christ bee damned with thee.*

Rom. 8. 39

Serm. 109.

For page. 1248.

Wee conclude therefore according to the truth, that

that as Iustification is irrevocable, so it is discernable. *Let them doubt* (saith Master *Philpot*) *of their faith, that listeth: God give mee alwaies grace to beleeve that I am sure of true faith, and favour in Christ.*

Fox. pag. 1825.

And so much concerning Iustification, the second meane ordained for the execution and demonstration of Gods eternall Election.

Large Dei bonitas veniam non dimidiabit,
Aut nihil, aut totum, te lachrymante dabit.

What

Chap. VI.

What sanctification is. All the causes of it are expressed. Foure effects of it. The subjects, tearmes and time of it. Nine properties thereof. Ten tokens of it.

THE third thing wherein the Apostle placeth the execution of the decree of Election is Glorification. Whom he hath foreknowne, predestinated, effectually called and justified, them *hee hath also glorified.*

Glorification is the communication or free donation of true holines and happineſſe

pineſſe to them, that are elected, called and juſtified. For glorie comprehendeth in it both holines and happineſſe. Holineſſe is one degree of happines, and happineſſe is the higheſt degree of holineſſe. No man is holy, but the ſame is happie: and no man can bee happy, but he muſt bee holy. Grace is the inchoation of glory, and glory is the conſummation of grace. He that ſits in the throne of grace, is truely intituled to the crowne of glory: and it is one point of glorie to bee a man of grace. A *gracious* man may bee rightly ſtiled a *glorious* man.

Glorification then com-

pre-

prehendeth in it two things, *Sanctification* in this world, and the *collation of eternall happineſſe* in the world to come. Of both theſe we will intreate in order.

Aquinas ait Deum nos duplicitèr glorificaſſe. 1. per profectum virtutis & gratiæ. 2. per exaltationem gloriæ. M. Perk. on Iude. 1.

Sanctification or Regeneration is a benefit of God, whereby our corrupt nature is renewed to the image of God by the Holy Ghoſt, *Polan. Part. The. lib.* 1. Or ſanctification is a totall inward change of a man juſtified, whereby the image of God is reſtored in him.

Lib. de flatibus.

Hippocrates ſaith of Phiſick that it is an adjection, and a ſubtraction; an *Adjection* of things wanting, and a *Subtraction* of things redoun-

dounding in the bodies of men. Even ſo ſanctification is a removing of the corrupt humors of our ſoules, and an adjection or infuſion of ſpirituall graces, which are wanting. It was excellently ſaid by one.

The wiſe men (ſaith hee) *which were expert in nature, could ſay that in every generation there is a corruption: and wee ſee that the ſeede ſowne is much changed before it grow up, and beare fruit. Then needfull it is that in regeneration there be a corruption of ſinne, ſo that as the ſeede in the ground, ſo ſinne in our mortall bodies may decay, that the new man may be raiſed up, the Spirit of God*

M. Greenham.

God taking possession of our soules.

Now This transformation of man is very requisite to salvation. For
Heb. 12. 14. *without holines no man shall see God.* If we will not live to see God by grace upon the earth, we shall not live in glory with him in heaven. If wee will not die to sinne in this world, we shall not escape death, *the wages*
Ezek. 18. 31 *of sinne,* in the world to
Rom. 6. 23. come. If we doe not live to God in holines in this life, wee shall not live in happinesse with God in the life to come. It is not onely necessary in him that is to bee saved, that sinne bee abolished by remission, but that it bee likewise mortified

tified by regeneration. Neither is it onely requisite that a man ſtand righteous by the imputation of righteouſneſſe, but that a man alſo be righteous by the infuſion of righteouſneſſe.

Sanctification is not derived to us from our parents. For parents muſt be conſidered two waies. Firſt as they are *Men*, the children of *Adam*. Secondly, as they are *holy men*, ſonnes of the ſecond *Adam*: and thus they doe not beget their children, though their holineſſe bee a meanes to make them to bee reputed holy with men, and accounted the children of the Church. But they produce 1 Cor. 7.14

their children as they are men, and corrupted in their father *Adam*, and so convey nature corrupted in *Adam* to them, although they be regenerated. *Take wheate, make it as cleane as you can, sowe it and it will come up, not, as it was sowne, but in stalke, blade, and care, and it brings up as much chaffe, as ever it did, though none were sowne with it. Even so parents though sanctified by grace, do bring foorth children that are unholie.* M. Perk. on Iude 1.

But the *fountaine* and proper Efficient of our sanctification and holines is almighty God, *whose workemanship wee are, created in Christ Iesus unto good works, and who* (in mercy) *hath* Ephe. 2. 10.

transl-

tranſlated us out of the kingdom of darknes into the kingdom of his beloved ſon, in whom hee hath quickned us through his lowe, hath liſted him up with his right hand to give repentance unto Iſrael. And albeit our Sanctificatiō be the worke of the whole Trinity, yet it is immediatly performed by the holy Ghoſt: therfore by a peculiar epithet he is called *Holy*, & we are ſaid to be *borne of the Spirit*, who is alſo cōpared to *ſeede*, & to *fire* & *water*. Vnto *ſeede*, *becauſe of his vertue, as it were of ſeede, the faithfull are renewed, & created new men, that being dead to ſin they might live to God.* Vnto *fire*, firſt becauſe hee doth eat out the dros of ſin,

Col. 1.13.
Eph. 2.4.5.
Act. 5.31.
1 Ioh. 3.5.
1 Ioh. 3.9.
Mat. 13.1.
Bucan. Loc. 3.q.27.

and consume our lusts, and so refine us: secondly because he doth enlighten our mindes, & shine like a lamp, and shew us the way, wherin we ought to walke: and lastly because hee doth set us on heate, *and inflame us with a zeale of Gods glory, with a care of our dutie, and with a love of all mankinde.* And unto *Water*, because he doth *refresh us, and extinguish our spirituall thirst, and because hee doth water us being destitute of all the juice of life, and make us fertill; and* (finally) *because he doth wash away the filth of our hearts, and is powred out like water upon Belecvers.* In like manner also hee is compared to the *Northerne* and

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Bucan, ibid.

Ioel 2. 28. Is. 44. 3.

and *Southerne* winds, to the' *Northerne*, becauſe he doth pinch and dry the luxurious humours of our hearts, and coole the unnaturall heate and ſwelling pride of our ſoules, & kill thoſe wormes of wickedneſſe, which lie (as it were) at the very roote of our hearts. And to the *Southerne*, becauſe hee doth comfort us with his warme blaſts, and moiſten us with his ſweete ſhoures, and diſſolve our froſt bitten affections, and make us to ſprout up and looke freſh like flowers. Cant. 4. 16.

The *meritorious* cauſe of ſanctificatiō is Ieſus Chriſt, who by his death and obedience hath merited for us, that the holy Ghoſt ſhould

bee given us to refine and purge us. And therefore hee is ſaid to bee made of God unto us *Sanctification.* As by *Adam* our nature is corrupted: even ſo by *Chriſt* it is reſtored.

1 Cor. 1. 30.

The miniſters of the word are Gods *lively Organs*, which hee uſeth to draw men out of the territories and regiment of the Divel into the kingdome of his ſonne. *Paul* is ſaid to bee ſent *to convert the Gentiles from darkeneſſe unto light*: and to the *Corinths* he ſaith, *In Chriſt Ieſus I have begotten you by the Goſpel.*

Act. 26. 17.

1 Cor. 4. 15

The *inſtruments*, which he uſeth to this purpoſe are the word and ſacraments. Gods word is compared to

fire

fire and to an hammer. For through his blessing it doth breake our marble hearts, and burne up our sinne like stubble, and kindles in us a zeale of his glory, and a true love of righteousnesse. And *by the foolishnes of preaching it is his pleasure to save them, that beleeve.* And as concerning the sacraments, they represent and seale unto us our insition into Christ, our new birth, and our progresse and spirituall nutrition unto eternall life.

Ier. 23. 29.

1 Cor. 1. 21.

The *matter* of Sanctification, are the parts whereof it doth consist. The parts or actes of sanctification are two; the *Remotion* of evill, or *Mortification*, and the *Substitution* of

good or *Vivification.*

M. Perk. on Iude. 1.

Mortification is a part of *Sanctification, whereby the power, ſtrength, & tyrany of original ſin is weakned, & alſo by little & little aboliſhed.* The *ground* wherof is the power of Chriſts Godhead, or the efficacie of his death, which being by faith applied, is a *Corasive* to conſume the the corruption of our nature.

Polan. part. The. l. 1.

Vivification is the ſecond part of our Regeneratiõ, when as wee are raiſed up to a new ſpirituall life, that wee might live unto righteouſneſſe. Or it is a worke of the ſpirit, by which true Chriſtiã habits, virtues, and diſpoſitions are infuſed and encreaſed in us. And this ſubſtitution of

good,

good, or quickning is, *Where Christ dwels and reignes in our hearts by his spirit: so as we can say, we henceforth live not, but Christ in us.* Perk. ibid.

The *ground* of this, is the vertue of Christs resurrection, or the power of his God-head raising up his Man-head, and releasing him of the punishment and tyrannie of our sins: which vertue and power is as a *Restorative* to restore and quicken us, that wee might live unto God in holinesse and newnesse of life.

Mortification then is of the *Old man*, which is the vitiositie and distemper of our nature derived from *Adam* the first.

Vivification is of the *New*

man, which is the nature of man refined and restored to the image of God: and this is derived from *Adam* the second, *in whom are hid all the treasures of wisedome, knowledge and holinesse.* Col. 2. 3.

The *forme* of sanctification is the very translation and alteration of the heart and life: or a spirituall reduction and conversion of a man by God from the uncleannes of sin, to true puritie and Christian sanctitie.

The *endes* of our Sanctification are the glory of God, the salvation of our soules, the edification of our Brethren, the beautifying of our honorable profession and calling, the silencing of Atheists and prophane Mock-

Mock-gods; the alluring of others unto God and godlineſſe, and that wee might be ſomething like God our father, and Chriſt our elder brother, and gather aſſurance to our ſoules that we are in the ſtate of life.

The *effects* of Sanctification are firſt the true love of God, our ſelves, and our neighbours. Secondly, a ſerious deſire to doe all good duties, and to avoyd all the courſes of ſinne and wickedneſſe. Thirdly it makes him, that is ſanctified, to covet and labour for the renovation and converſion of others. Finally, it is the roote of all thoſe good fruits wee bring foorth and beare. For if the fountaine be

bee altogether corrupt and foule, the waters must needes be also naught and filthy. For *who can bring a cleane thing out of filthinesse? There is not one.* But when a man is once truly sanctified, though not fully, the good workes hee doth, are then truely holy, though not fully.

Iob 14.4.

The *Subjects* of Sanctification, or the persons sanctified, are such as are elected, called and justified: and therefore the Apostle saith, that whom God predestinated, called and justified, hee did also glorifie. These and none but these are truely sanctified. For God sanctifies those onely, whom hee maketh to bee

Rom. 8. 30.

Temples

Temples of his Spirit: but all men are not ſuch: yea, there are a number in the world, that ſit in perpetuall darkeneſſe, and worſhip the very devill. Indeed a Reprobate may ſeeme holy, but he is not holy, but is like a faire apple rotten in the heart: or to a wound that hath a skin drawne over it, but yet feſters inwardly. And they may live amongſt Gods holy ones (as *Frogs* and *fiſhes* in one pond) but they are not of them, but indeede pertaine to another ſtate.

And finally, Chriſt is ſanctification to thoſe onely, to whom hee is wiſedome, righteouſnes, and redemption: which he is not unto all, 1 Cor. 1. 30

all, but unto his owne people onely.

Now why Christ doth not communicate holinesse unto all, as *Adam* did corruption, the reason is, *because the manner, by which Adam doth communicate his evils unto all and every one, is naturall, to wit, generation, and humaine nature: but the manner by which Christ doth communicate his benefits, is supernaturall: to wit, faith, and the grace of God, whereof all men are not partakers: for it dependeth on Gods Election. Therefore whosoever have humaine nature, the same are sinners. But they onely are renewed, who are possessed of faith.*

Daneus de nat. l. 2. c. 16

Further-

Furthermore, those which are sanctified, must be considered in a twofold estate: first, as they are in themselves till God doe worke upon them, and that is, lothsome and ugly, dead in sinnes and trespasses. *Even when wee were dead in sinnes, hath hee quickned us together in Christ.* Secondly, as they are made by grace, and that is *a royall priesthood, an holy nation, and the Temples of God, and his Spirit.*

Eph. 2. 5.

1 Pet. 2. 9. 1 Cor. 3. 16. 17.

Finally, these things are worthy to be knowne concerning the regenerate. First, their *Countrey*, which is heaven: Secondly, their *Parents*, to wit, the holy Ghost and the Church: Thirdly,

Dan. 7. 18. ex. Grynæo.

Thirdly, their *Essentiall parts*, these are an intelligent soule and an organicall body: Fourthly their *food*, which is the word of God: Fiftly, their disposition or *condition*, and that in the minde is a divine light, and reformation in the heart: Sixtly their *war-fare* or indevours, which is the flight of the pleasures of the flesh, and of fleshly vanities: Seventhly, their *Religion*, and that is true godlinesse, and faith in Christ: Lastly their *consummation*, which is eternall life.

The *objects*, or two *termes* of Sanctification, are corruption and sinne to bee diminished and extirped: and Christian holinesse to bee planted,

planted, inſpired and augmented.

The *ſubject in which* this ſanctification is wrought, is the *whole man* according to both ſoule and body, yea, and life alſo. Yet here by the way wee muſt obſerve that ſanctification doth not alter the very ſubſtance of a man, but onely his corrupt and ſinfull qualities. *It rectifieth, but aboliſheth not affections.* It corrects and moderates mirth, and ſorrow, and ſuch humane paſſions, but takes them not quite away: It turnes the jarring ſtrings of a mans heart, but it breakes them not in peeces. Even as the fall of man did not aboliſh a mans eſſence, but corrupt his

1 Theſ. 5. 23.

M. Perk. on Iude, 2.

his faculties, even ſo the raiſing up, and the renovation of a man doth not alter his very ſubſtance, but doth onely change his corrupted qualities and powers.

Now the Sanctification of the ſoule conſiſts firſt in the alteration of the minde, whereby ignorance is by little and little abolished, and the mind inlightened to know the true God and his mercy in Chriſt, and to know a mans ſelfe and to ſee his ſecret corruptions againſt the Law, and to know how to behave himſelfe unto God and man: as alſo to approove the things of God, and to minde and meditate on things ſpirituall and celeſtiall.

Se-

Secondly, it consists in the renovation of the will, *Which is when God gives grace truely to will good: as to beleeve, feare, and obey God.* But yet this will is weake and not without resistance and contention made by the flesh. *Perk. ib.*

Thirdly, it consistes in the sanctification of the memorie, which is an *aptnesse by grace to keepe good things, specially the doctrine of salvation.* *Perk. ib.*

Fourthly, it standes in the regeneration of the conscience, as when it is fitted to give true testimony to a mans heart of the remission of sinnes, and of his care to serve God.

Fifthly, it consists in a spirituall

rituall transformation of the affections, as love, joy, ſadneſſe, anger, feare and ſuch like, whereby a man that is juſtified, doth ſo temper them by his reaſon refined, and by the light of the Law, with helpe of Gods Spirit, that they doe not breake out (as in the wicked, that give the reignes to their luſts) but may bee held in ſome good order; howbeit in this life, this is done with much ſtrife and reluctation, and is rather affected than effected.

Sixtly, it conſiſts in the ſanctification of the appetite or deſires, *by which a man juſtified obtaineth conformity with good reaſon and*

Keck. Syſt. Tho. 3. 6. 9.

Gods

Gods law in the desiring of meat, and in other things which appertaine to the appetite: Or the sanctification of the appetite *stands in the holy ordering of our desires in meate, drinke, apparell, riches, &c. And in the practise of three maine vertues: sobrietie, chastity and contentation: by which the appetite must be governed.* Perk. ibid.

Sobrietie, is a continence from superfluous meat and drinke, and from a wilfull marcerating and afflicting of the body. Polan. par. Theol. l. 2.

Chastity is a coutinency from wandering lusts, and from all impurity, both in wedlock, and out of it. Polan. ibid.

Contentation is when a man is contented with his present

present estate, whether rich or poore, noble or inglorious. *Paul* saith, *I have learned in whatsoever state I am, therewith to bee content. I can bee abased, and I can abound: every where in all things I am instructed, both to be full, & to be hungry, and to abound, and to have want.*

Phil. 4. 11. 12.

Lastly, the sanctification of the soule consists in a Christian resolution, and constant indeavour with all our forces to please God, and to testifie our love unto him in the serving of our neighbour, and seeking our owne salvation: and withall flatly denying of our selves: *Which is first, when we hold God to bee wiser than we are, that so wee should bee both*

Perk. ib.

both directed, and disposed of by him. Secondly, when wee account him more carefull for us, than we our selves can be, and so rest well satsfied with what condition of life soever he sets us in.

The Sanctification of the body is that, whereby the members thereof are made fit instruments for the soule regenerated to worke the workes of God with; it being become obedient to the minde illumined and the heart reformed, through the work of the Spirit, who now hath made it the *Temple* of his holinesse, whereas before it was a slave to the flesh, and a shop of iniquity and uncleanesse. 1 Cor. 6. 19

The Sanctification of the life

life is a visible reformation of it, when as it is dedicated to God and good duties, those sinnes being abandoned, which reigned in it in former times. And so much for the Subjects of Sanctification: where remember that this worke of the Spirit is wrought in the whole man: and that it belongs onely to the faithfull and Elect of God. Ciuill moralities, outward formalities, and such graces, as doe only bridle and represse sin, may befall the reprobate: but Christian vertues, and such graces, as doe supplant overcome and suppresse sinne in our soules, such workes of the Spirit, as doe revive and restore Gods image,

image, are appropriated to beleevers.

The *time* wherein ſanctification is wrought, is in this life; in ſome ſooner, in others later, but in none after this life, if wee reſpect the beginning of it, and not the finiſhing. For it is begunne ever before death, and never after. Hee that would bee ſaved in the life to come, muſt be ſanctified in this life. None live like victorious Princes in the Church triumphant, but ſuch as have beene courageous ſouldiers in the Church Militant.

The *properties* of Sanctification are many.

Firſt, it is a moſt gracious and free work of the Lord,

without all obligation or merit of ours. For the Spirit of God bloweth with his blasts of grace both when, how and where hee listeth. And the Apostle teacheth us that our quickning & salvation, is through the *great love and grace of God. It is not given us* (saith *Augustine*) *for any merit* (to wit of ours) *that wee are borne againe of water and of the Spirit: and if faith have brought us to the laver of regeneration, we must not therfore thinke that we have somthing before, that saving regeneration might bee given us in the way of recompence.*

Ephes. 2. 4. 8.

Lib. 1. de prædest. san. cap. 15.

Secondly, this new birth is so needfull, as that without

out it wee cannot be ſaved. The kingdome of grace is the ſuburbs of the kingdom of glory: hee therefore, that walkes not through the ſuburbs, ſhall never enter into the holy Citie: a man muſt bee in the kingdome of grace, or elſe hee ſhall never be admitted into the kingdome of glorie: no grace, no glory: no holineſſe, no happineſſe, no heaven, no heauenly honour. *Except a man be borne againe, hee cannot ſee the kingdome of God,* neither in this world nor in the world to come. *There are* (ſaith *Auguſtine*) *certaine beginnings of faith, like unto conceptions: but yet, that a man may come to eternall life, it is* Ioh. 3. 3.

Lib. 1. ad Simplic. q. 2.

not onely needfull that he be conceived, but that hee bee alſo borne.

Thirdly, Sanctification is an unreſiſtable act of the Spirit. For when the holy Ghoſt doth ſeriouſly intend to ſanctifie a man, hee doth ſo worke upon him, that hee ſhall willingly yeeld, how unwillingly ſo ever his will bee by nature. *Auguſt. 16.* *On whom God ſheweth mercie* (ſaith that learned Father) *hee doth ſo call him, as hee knoweth convenient for him, that hee may not reject him, which calleth him.* The ſame may bee ſaid concerning ſanctification.

Fourthly, our Regeneration is but once begun, howſoever our holineſſe ſome-

ſometimes increaſeth, and ſometimes decreaſeth.

The Scripture ſpeaketh but of one new birth. *As there is* (ſaith *Auguſtin*) *one fleſhlie generation, neither can there bee made a returne into the wombe: ſo is there one ſpirituall regeneration. Semel enim naſcimur, ſemel quoque renaſcimur, Wee are once borne, and weeare once borne anew.* We are but once brought forth by our naturall mother, once begotten by our naturall father: ſo wee are but once begotten of our heavenly Father, and but once brought foorth and borne of our ſpirituall mother, which is the Church. *Tract. in Ioh. 1. 1. c. 12.*

Fiftly, Sanctification is

an infallible argument of eternall ſalvation. Grace is the teſtification of glory: and glory is the promiſed compenſation of grace.

1 Tim. 4. 8. *Godlineſſe hath the promiſe of this life, and of that which is to come. When wee have*

Greenham. *receiued mortification & ſanctification as hanſels of Gods mercies, then may wee hope for heaven: for they that have receiued grace, ſhall alſo receiue glory.* And as wee have behaved our ſelves in the kingdome of grace in this world, ſo it ſhall bee done unto us in the kingdome of glory in the world to come. Holineſſe is a ſigne of honour: and the more we have of holineſſe, the more wee have of honour. Sixtly

Sixtly, ſanctification is a very excellent & commodious worke of God. Firſt becauſe it is wrought by his own fingers, & by his owne hand engraven upon the tables of our hearts. Secondly, that it is a *Reformation & change according to the whole law of God, & containes in it the ſeedes of all good duties.* Thirdly, becauſe without it our life is moſt vile and deſpicable, wholy corrupt and ſinfull. For (as *Auguſtine* ſaith) *how can he live juſtly, that is not juſtified? How can he live holily, that is not ſanctified? Or how can hee live at all, who is not raiſed up to life?*

M. Perk. on Gal 5.3.

Lib. 1. ad Simp. q. 2.

Seventhly, Sanctification is in this life imperfect.

Sinne is not all at once consumed: but the scum thereof is almost continually boiling and walloping in us, foming out much filthy froth and stinking savours.

1 Ioh. 1, 18. *If we say* (saith *Iohn*) *that we have no sinne, we deceiue our selves, and truth is not us.*

Li. 3. in 1 Reg. 6. *There is none so holy* (saith *Gregory*) *which hath not in him some corruption which he may lament.*

Li. 6. cont. gent. c. 13. *No man* (saith *Lactantius*) *can bee without sinne so long as hee is burthened with the garment of his flesh.* Death must end the conflict betwixt the flesh and the spirit. So long as we live sinne will not die.

M. Greenh. *Ivie* will live, till the *Oke* be hewen downe. *Before there bee an universall clensing, there*

there must bee a dissolution of nature. The body must first rot before grace shal raigne without disturbance. It is true indeede, that the corruption of our nature is abolished in Baptisme in respect of guilt and condemnation, but not in regard of existence. *Concupiscence* (saith *Ambrose*) *is taken away in Baptisme* (*Non ut non sit, sed ne obsit*) *Not as touching the beeing of it, but in that it shall be no impediment* of salvation to them, that are baptised with water and the holy Ghost. For it is to such no *Prince*, but a *Rebel* onely: it neither shal damne them, nor dominate within them. *But as a Serpent cut in diverse peeces hath but* *M. Greenh.*

certaine reliques of poiſon, and remaines of fierceneſſe in the maimed members and mangled parts thereof, and is not able to exerciſe the like violence to a man, as when it was whole and perfectly membred: ſo howſoever ſome relicks of ſinne remaine in our old, but in our martired Adam, *yet it hath no ſuch force or fierceneſſe to prevaile againſt us, as when it was in perfit age, beeing then like to a mighty Monarch, rather than to a poore priſoner.*

And although thoſe that are regenerated may bee termed juſt and *perfect*, yet it is onely in *compariſon* of the wicked, who are in bondage under ſinne, and in reſpect

reſpect of *Imputative righteouſneſſe:* and for that they are perfect, becauſe (like Infants) they have *all the parts* of a Chriſtian, and *not the perfection* of thoſe parts. All the ſeeds of ſaving graces are ſowne in their hearts, but they have not the full growth of them in this life. *No man is ſo waſhed, but he may have duſty feete, travelling after his waſhing.* And as *Anſelme* ſpeaketh, The *body of ſinne is deſtroyed, not that in-bred concupiſcence ſhould bee on the ſuddaine conſumed and quite extirped in the very fleſh, that liveth: but that it may bee no let to him that is dead, in whom it was, when he was alive. It is deſtroyed, not from having*

Remeg. in Pſal. 24.

In 6. c. Ro.

having a beeing whiles wee are alive, but that wee ſhould not bee compeld to ſerve it. Sinne ſhall *bee*, but it ſhall *not be* to raigne, but rather that the regenerate man may vexe and afflict it like a moſt odious enemy, and cut off (as it were) the hands and the feet thereof, (as *Adonibezeks* were by the Iſraelites) till at length it be cleane defaced. The truth of that which hath beene ſpoken, will evidently be ſeene by this compariſon. *Take a veſſell full of water: let a portion be taken out, and an equall portion of hot water be put in, it becomes luke-warme all of it, partly hot, and partly cold: Even ſo every man is a veſſell of water*

Iudge. 1, 6.

M. Perk. on Iude. 1.

water filled with corruption to the brim: if a part of his corruption be taken away, and a proportionall part of holines put in ſtead of it, the whole man becomes partly holy, partly unholy. And albeit holineſſe and ſin be contrarie, yet may they bee both in one ſubject, as light and darkeneſſe in the aire at the twilight, beeing there remiſly and neither of them predominant or abſolute victour, but remaining in continuall combat. Now the reaſons, why the Lord doth not finiſh mans ſanctification in this life, may be theſe. Firſt that wee might ſeeke after perfection more earneſtly, and covet it more ardently. Secondly, that

deſpiſing this world, wee might the more affect our heavenly life, as knowing that our perfect ſanctification ſhall not bee wrought till wee come into heaven.

Vrſine. Thirdly, that wee might bee humbled and exerciſed in faith, patience, prayers, and skirmiſhing with the fleſh, and might not wax proud with a conceipt of perfection, but daily pray, Pſal. 143. 1. *Enter not into judgement with thy ſervant, O Lord,* Mat. 6. 12. *Forgive us our treſpaſſes. Calvin* ſaith, that our reparation is not finiſhed all at once, but that God doth aboliſh the corruption of the fleſh by degrees in his elect, *That they may exerciſe themſelves*

ſelves in repentance all their life, and know that of this warfare there is no end, but in death.

Fourthly, the Lord thus doth, that we might exerciſe and take notice of our ſpirituall wiſedome and Chriſtian fortitude & magnanimity, in defeating the wiles of ſinne and the plots of the Divell, and in contending (like couragious Kings) againſt all our ſpirituall adverſaries, and finally in diſdaining to give place to the fleſh, that abominable and filthy wretch. Revel. 2. 6.

Fiftly, the Lord doth hereby demonſtrate his liberty and abſolute authority over us, that hee is not bound unto us by any bond of

of duty to perfit his graces in us in this life. For then it ſhould bee injuſtice in him not to doe it. But God *is righteous in all his waies, and holy in all his workes*, and cannot offer the leaſt injuſtice.

Pſal. 145. 17.

Sixthly God thus doth to manifeſt his mercy to us, and to teach us thankefulneſſe to him, who pardoneth our weake obedience, and accepteth of our poore holines and imperfect perfection.

M. Greenham. Ius cenſorium. Ius prætorium.

There are with God two courts of Iuſtice. The firſt is the *Kings bench*, where there is ſtrict juſtice: the other is the *Chancerie*, where there is a mitigation of that ſtrict courſe of Iuſtice. In the

the first Court there is none found just: in the second court of acceptation some are accepted for just men. In this Court God accepteth our unperfit holinesse, our poore indeavours, our weake resolutions, our imperfect desires, motions and meditations, if they bee faithfull, and intire, and directed to the right ends; and for his Christ doth pardon all their defects. Which argueth mercy on his part, and claimeth gratitude on ours.

Lastly, the Lord thus doth to demonstrate his providence and power in protecting and conserving us against so many puissant and pernitious enemies, as we

wee are begirt with: notwithstanding our great unworthinesse, weakenes and imperfections. And so much for the seventh property of Sanctification.

Eightly, this worke of the Spirit is never cleane extinguished. The gifts of God are without repentance. *The graces of God are not in his children as morning mists, but as well builded towers to continue all assaults.* As hee hath begun the worke of sanctification, so he will make an end of it. For what should hinder? His good will is constant, and his might is over all. Sinne, Sathan and all the enemies of our soules whatsoever, are with him as chaffe

Rom. 11. 29

Greenham.

Phil. 1. 6.

chaffe before a whirle-winde, or as flax before a flame of fire. His eie is walking and all-seeing, his wisedome is infinite, his essence every where, and his mercy endureth for ever. What then can, what shall hinder his worke? He hath joyned us to Christ, who shall disjoyne vs? He hath wedded us unto himselfe, what can divorce us? He is with us, who can be against us? Christ is our King, and wee are his subjects, wee neede not therefore doubt of his favour and protection. He is our Architect, he hath built us upon a rocke, and hath said that hell gates shall not prevaile against vs. Wee are the Temples of Gods

Hos. 2. 19.

Mat. 16. 18.

1 Cor. 6. 19

Gods ſpirit, who is no idle, nor regardleſſe Inhabitant. Our holineſſe (I confeſſe) may ſuffer an eclipſe and be diminiſhed, but it ſhall never bee fully waſted and aboliſhed. For God will *confirme* us by his grace. *Hee* (ſaith *Auguſtine*) *who makes men good, doth make men to perſevere in good.* And therfore our ſtate by Chriſt is ſurer than our condition was in *Adam*. For though hee was made perfectly good, yet hee had not the grace of perſeverance in good. But to us it is given to perſevere. *Beleevers are of the bone and fleſh of Chriſt: now there is no part of the bone and fleſh of Chriſt that dieth.* They that are ſanctified,

1 Cor. 1. 8.
De cor. & grat cap. 12.

M. Perk. on Gal. 3.

fied, are *reserved unto Christ*, and therefore they shall not fall away from Christ. They beleeve in Christ: but *faith* (as Chrysostome saith) is *petra fixa & infracta*) *a rocke fixed and inviolable.* It will shine (like a starre) in the night of adversitie, and savours most (like *Camomell*) when it is trodden upon. Hope is the *anchor* of the soule, it will endure both windes and waves. And love is *strong* as death. *Charity* (saith *Augustine*) *which may be left, was never true. Whosoever is borne of God sinneth not, neither can he sinne, because he is borne of God.* If a sanctified man cannot sinne with full swing of the will, and

Iude 1.

Hom. 1. in 2 Tim. 1.

Heb. 6. 19.

Cant. 8. 6.
Decr. de pœnit. d. 2. c. 2.
1 Ioh. 3. 9.

and if hee cannot live long in ſin without repentance, then aſſuredly hee cannot fall from grace and periſh.

Luk. 12. 32. It is our Fathers *good pleaſure* to give us the kingdom of heaven, and therefore we ſhall not miſſe it. It remaineth then as an undoubted truth, that the worke of ſanctification ſhal never bee demoliſhed, and that a ſanctified man ſhall never periſh. Maſter *Bradford* faith well, *Our blindneſſe and corrupt affections doe often ſhadow the ſight of Gods ſeede in Gods children, as though they were plaine Reprobates: Whereof it commeth that they praying according to their ſenſe, but not according to the truth, deſire*

Fox. pag. 1655.

of

of God to give them againe his Spirit, as though they had loſt it, and hee had taken it away: which thing God never doth indeede, although hee make us to thinke ſo for a time. And ſo much for this eight property.

Ninthly, ſanctification may bee diſcerned. The childe of God may be ſure of his new birth. The Apoſtle ſaith, *know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you? know ye not that your bodie is the Temple of the Holy Ghoſt that is in you? know ye not your owne ſelves, how that Ieſus Chriſt is in you, except ye be reprobates?* It is poſſible then that theſe may be knowne. *Know for*

1 Cor. 3. 19

1 Cor. 6. 19

2 Cor. 13. 5

a

Fox. pag. 1640.

a certaine (saith Master *Bradford*) *that as the Divel goeth about nothing so much as to bring you in doubt whether you bee Gods childe: so whatsoever shall moove you to admit that dubitation, bee assured the same to come of the Devill.*

This assurance of our Sanctification may bee obtained, not onely by the inward suggestion of the holy Ghost assuring our spirits of the same, but also by certaine undoubted testimonies and tokens of it: some whereof I will here annex.

1 Ioh 3 8.9

First, *He that committeth sinne is of the Devill: but whosoever is borne of God sinneth not.* Wherefore if we

wee doe not commit ſinne with full conſent of will: if when we doe ſinne, we doe not continue in it, but recover our ſelves by true repentance, as *Peter* did, then may we know that wee are not the Devils ſlave, but Gods childe. Mar. 14 72.

Secondly, *whoſoever beleeveth that Ieſus is that Chriſt, is borne of God.* It is thē a certaine token of a mans regeneration, to beleeve diſtinctly that Ieſus the ſonne of *Marie* is that anointed king, Prieſt, and Prophet, which God hath raiſed up for the ſalvation of his ſoule, and of the reſt of Gods Elect. 1 Ioh. 5. 1.

Thirdly, *Every one which loveth him which did beget, loveth him alſo which is begotten* 1 Ioh. 5. 1.

ten of him. Whosoever
1 Ioh. 4.7. therefore doth truely love the childe of God for his fathers sake, doth love God himselfe: *And every one that loveth, is borne of God, and knoweth God.*

1 Ioh. . 4. Fourthly, *All that is borne of God, overcommeth this world, that is, saith* M. *Beza*, whatsoever striveth against the commadements of God. Wherefore if a man vanquish the vanities, the vaine allurements, and alluring enchantments and wicked obstacles of the world, and keepe a constant course in pietie, hee is undoubtedly the true child of God, and a verie Saint.

1 Ioh. 5. 18. Fiftly, *Hee that is begotten of GOD, keepeth himselfe, and*

and that wicked one toucheth him not.

When a man then doth keepe continuall watch and ward over his heart, and is circumspect in his walking, and begirds himselfe with the armour of God, and is fearefull to offend him, hee doth give an undoubted testimonie of saving grace within him. Ephe. 6. 12.

Sixtly, when a man will rather forsake the world, than God, he doth plainely shew that hee is not of the world, but belongs to God, and to his kingdome.

Seventhly, to grieve for sin becauſe it offends God, and hurts his owne soule, is a notable signe of a mortified heart.

Eightly, a ſanctified man doth manifeſt the grace of his heart by ſanctifying the name of God, and by converſing with ſanctified men, as alſo by ſeeking the ſanctification of others. For (*bonum eſt ſui diffuſiuum*) a good man doth love to communicate his goodnes, and not to keepe it lockt up in his owne breaſt.

Ninthly, it is an infallible ſigne of holines, when a man doth more and more ſtrive againſt his owne unholines, and labours continually to draw nearer and nearer unto God by holineſſe.

Laſtly, to feele our inward corruptions, a deſire to be disburdened of them, an avoiding of the occaſions of

of ſin, and an anger againſt our ſelves for our ſinning, doe evidently ſhew that the Spirit of God hath taken poſſeſſion of our hearts, and hath begun to work a moſt happy change within us. Where theſe graces are, there is alſo the God of grace, the Spirit of grace, a man of Grace a true dying unto ſinne, and a living unto God, ſin is diſmounted, the ſinner is renewed: for Gods image is reſtored.

Chap. 7.

Three things wherein Iustification and Sanctification agree. Seven points in Which they disagree.

BY this which hath been said we may easily see wherin Iustification and sanctification concord and differ.

Bucan. Loc. 31. q. 31.

They agree, first, *in their efficient cause: for God is the author of them both through the merit of Christ.*

Secondly, they have one instrumentall cause, *which is faith: of the former, by receiving*

ceiving it: and of the latter by effecting it.

Thirdly, they *agree in their ſcope and end. For they both doe tend to one end: but juſtification, as the cauſe: and ſanctification, as the way.*

Now as they doe accord in ſome things, ſo they diſcord againe in other: and their difference may appeare in theſe things enſuing.

Firſt, in that juſtification is out of a man; ſanctification is within him. *M. Perk. on Iude. 1.*

Secondly, juſtification abſolueth a ſinner, and makes him ſtand righteous at the barre of Gods judgement; ſanctification cannot doe this.

Thirdly, justification brings peace of conscience; so doth not sanctification, but followeth that peace. *Hæc ille.*

Fourthly, justification consists in the imputation of righteousnesse; sanctification in the infusion of righteousnesse.

Fiftly, justification is acted at once, sanctification is done by degrees: holinesse is not made up at once like a pellet in a mould, but successively, and at leasure. Wee are neither perfect men, nor perfect new men in our full dimensions, so soone as we are borne. Our perfection in this life consisteth rather in the pardon of sin, than in the perfection of

of ſanctity. But juſtification in this life is perfect.

Sixtly, they differ in reſpect of the maner in which they are wrought. For juſtification is wrought by the *right of donation*: *but ſanctification is by the way of alteration.* *Trele. Inſtit. lib. 2.*

Laſtly, they differ in regard of durance. For Iuſtification ſhall have an end with this life; but ſanctification ſhall continue for ever.

And thus much for Sanctification, the firſt part of our Glorification. *Trele. ibid.*

Chap. VIII.

What Eternall life is. The causes of it. Three effects of it. Who shall live this life, where and when. Seven properties of it. Two signes thereof are expressed, and the tractate is concluded.

THE second part or degree of Glorification actiuely taken, is the collation of eternall happinesse in the world to come.

This happinesse is that glorious estate of Gods Saints, which is prepared for them in the heavens: and

and it is called *Eternall life.*

Eternall life (as *Vrsinus* doth describe it) is *the eternall being of a Regenerate and glorified man: which being, is to have the image of God restored, according to which, man was at the first created, that is, to bee indued with perfect righteousnesse, wisedome, and felicitie, or with the true knowledge and love of God joyned with eternall joy. Or more briefly, It is a perfect conformity of man with God, consisting in the true and perfect knowledge and love of God, and in the glorie of both soule and body.*

The *primarie efficient* cause of this glorious condition

dition is God of his *meere*
Luk. 12,32. *favour* without any merit of
ours. For as Christ teach-
eth, it is our Fathers *good*
Ephes. 2.8. *pleasure* to give us the king-
dome. *We are saved* (saith
Tit. 3.5. *Paul*) *by grace: not accor-*
ding to the workes of righte-
ousnesse, which wee had done,
but according to his mercie he
saved us.

The *meritorious* Efficient of our life and happinesse is Christ alone, without any personall desert of ours. Therefore he is called the
Iohn 14.16 *Life*. And the Apostle doth expresse it notably, when
Rom. 6.23. hee saith that the *Wages of*
sinne is death, but everla-
sting life is the gracious gift
(*Charisma*) *of God through*
Iesus Christ our Lord. Ber.

saith

ſaith : *No man can deſerue eternall life by his merits. Eternall life* (ſaith *Haymo*) *is payed to none of debt, but is giof free mercie. When as* (ſaith *Anſelme*) *the Apoſtle might haue ſaid everlaſting life is the wages, he choſe to ſay, but everlaſting life is the gift of God, that wee might hereby perceiue that God doth bring us to eternall life, not for merits, but for his owne mercie.* Wee muſt therefore aſcribe all to the mercy of God, and to the merit of our Saviour. *Let us not* (ſaith *Gregorie*) *truſt in our weepings, nor in our workes, but in the allegation* (or interceſſion and pleading) *of our Advocate.* And againe, *Not relying*

Serm. 10. de Annunt.

Super evang ſeptuag. Rom. 6.

In Ezech. hom. 7.

In Psal. 2. Pœnit.

lying upon my merits, I doe beseech thee to save mee, but presuming upon thy sole mercie I hope to obtaine that, which I doe not by my merites. And albeit eternall life be called a *Reward*, yet it is not of merit, but of mercy, nor *casuallie* as procured by them, but *consequently* following them as a recompence of our labours.

Inst. l. 3. c. 18. s. 2.

Let this (saith *Calvin*) *bee grounded in our heart, that the kingdome of heaven is not a stipend of servants, but an inheritance of sonnes: which they onely shall obtaine which are adopted of God to bee sonnes, and for no other cause than for this adoption;* Which depends onely of the mercie of God in Christ.

Rom. 11. 16 17.

The

The instrumentall cause *offering* and proclaiming salvation is the Gospel.

The instrument *receiving* and applying it is faith. Ephe. 2.8.

The cause *sealing* it *inwardly* to our soules is the Spirit of God.

The *externall* and instrumentall *seales* thereof are the two Sacraments.

Thus wee see the Efficients of our eternall life, and are taught to say with *Bernard*, that good workes are *the way to the Kingdome, but not the cause of reigning.*

The *matter* whereof this life consisteth, are those admirable good things, which God hath prepared, and which Christ hath purchased for the Elect, which for

for any wit of man to conceive, for any tongue to relate, or for any pen to set downe, is altogether impossible. *What tongue can tell* (saith *Gregorie*) *and what understanding can comprehend how great the joyes may be of that celestiall citie? It is not in man to understand* (saith S. *Basil*:) *For there shall bee things, which eye hath not seene, nor eare heard of, neither hath it entred into the heart of man, what things God hath prepared for them that love him.* Nevertheless wee will set downe some of them, as wee finde them revealed to us.

Greg. in Evang:

In Psal. 45.

In that life there shall be no earthly or sinfull miserie. There

There ſhall bee no ſinne at all, no ſickneſſe, no ſorrowes, no diſeaſe nor maladie, no croſſe, no curſe, no vexation, nor calamitie, no defect nor deformitie, nor tumults, nor troubles, no paine, nor penurie. All teares ſhall bee done away, all evils remooved, all ſinne aboliſhed, all wants ſupplyed. Rev. 2. 7. 4 Rev. 22. 3. Rev. 21. 4.

And againe, in this life there ſhall bee a perfect, plenarie and perpetuall poſſeſſion of all good things, even of GOD himſelfe, who is goodneſſe it ſelfe, and who will bee all in all unto his Elect. There ſhall bee perfection of knowledge, no defect in love, happie immor- Rev. 21. 3. 1 Cor. 13. 12.

1 Iohn 3.2. 1 Cor.13. 10. Phil.3.21. 1 Cor.15. 43. Rev.22.4. immortality, certaine ſecuritie, conſtant amitie, and ſecure tranquillitie. The ſoule ſhall have perfection of vertues, the bodie ſhall bee full of beautie, ſtrength and agilitie: the whole man ſhall injoy fellowſhip with God, fellowſhip with the Lambe, fellowſhip with the Angels, a happy ſocietie, a ſweete communion. All holineſſe, all happineſſe, all joyes ſhall bee injoyed. To conclude: wee ſhall reigne like kings with the king of kings for ever, with fulneſſe of grace in our hearts, and a diadem of glorie on our heades, celebrating an everlaſting Sabboth, and ſinging an

1 Theſ.4. 17.

Dan. 12.3. Pſal.16.11. Rev.22.5.

Alle-

Alleluiah to the Lord for ever. Is.66.23.

The *forme* of this life is that vnſpeakeable ſplendour, and that moſt excellent order, and well ordered excellencie of that happie condition.

The *ends* of this life are, firſt: that God might manifeſt and (*ipſo facto*) fully ratifie his exceeding love unto us.

Secondly, that we might injoy the full fruite of Chriſts death and paſſion.

Thirdly, that wee may receive the reward of our labours, and know that it is not in vaine to ſerve God.

And

And lastly, that wee might acknowledge the wonderfull mercy of God unto us, and celebrate his name for ever.

The *effects* of this lift are these:

Mat.22.30 Firſt, by reaſon of it wee are made like unto the Angels.

Secondly, wee are by it become to bee actually partakers of the dignitie of Chriſt.

Thirdly, it cannot but produce wondefull gratitude in thoſe which doe injoy it.

The *Subjects* or the perſons that ſhall live this life, are the *Elect* and obedient children of God. For the reprobate ſhall be tormen-

Rev.21.27 Mat.25.45. Iſa.66.24.

ted

ted in endleſſe, eaſleſſe, and remedileſſe torments. Mat.25. 45. Iſa.66.24.

The *place* in which this life ſhall bee led is the Paradiſe of God, the higheſt heavens. 2 Cor.5.1.

The *time* is after this life, for the ſoule immediately; and for both ſoule and bodie after the day of judgement. Rev.14.13.

The *properties* of this life are many.

Firſt, *the ſalvation of them that beleeve is more ſure, than the whole frame of heaven and earth: becauſe it is founded in the vocation of God, which is without repentance, in the counſell of ſeparation, and in the pleaſure of God.* M. Perk. on Gal. 1.15. Rom. 11. 20.

Secondly, it is a moſt *holy* life.

life. For in it wee ſhall bee compleate and without ſpot and wrinkle.

Thirdly, it is a moſt delectable and *ſweet* life. For (as *Bernard* truly ſpeaketh) *Whatſoever is amiable, it ſhall bee there, and nothing ſhall be away, which ſhall bee deſired.*

Fourthly, it is an *all-ſufficient* life. For it ſhal ſtand in need neither of meat, drink clothing, ſunne, moone, nor any other helpe of this life. Wee ſhall bee ſatisfied with God, and hee ſhall content us fully.

Rev. 21. 23. Rev. 22. 5.

Fiftly, this life is *unconcieiveable*: it cannot bee throughly diſcovered or deſcribed by any. *Who* (ſaith *Bernard*) *can comprehend*

hend in this life, how great the glory of the Saints of God shall bee in the life everlasting?

Sixtly, this life is an *everlasting* life: it shall continue world without end. As the terrors, and the most terrible and horrid torments of the wicked shall continue alwaies: so shall this solatious and swete life of the godly. Their death shall never see life: and the life of these shall never see a death. The death of those and the life of these are *everlasting*, and *never-dying*. Math. 25. 45. 2 Thes 1. 9. Rom. 2. 7. Dan. 12. 2.

Lastly this life may bee *discerned* in this life of him, that shall live in it in the life to come. *Wee know* (saith *Paul*)

Paul) that if our earthly
house of this tabernacle bee
destroyed, wee have a buil-
ding given of God, an house
not made with hands, but e-
ternall in the heavens. These
1 Iob. 5.13 things (saith Iohn) I have
written unto you, that ye may
know, that yee have eternall
life. I am sure (saith Iob)
Iob 19.25. 26,27. that my redeemer liveth, and
hee shall stand the last on the
earth: and though after my
skinne, wormes destroy this
body, yet shall I see God in
my flesh: whom I my selfe
shall see, and mine eyes shall
behold. When I awake (saith
Psal. 17.15. David) I shall bee satisfied
with thine image, that is,
when I rise from the dead,
Loc. 39. quest. 13. as Bucanus doth interpret
it. By this it appeareth
that

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life. For in it wee shall be
compleate and witho
spot and wrinkle.

Thirdly, it is a most d
lectable and *sweet* life. Fo
(as *Bernard* truly speaket
Whatsoever is amiable,
shall bee there, and nothi
shall be away, which shall b
desired.

Fourthly, it is an *all-suff*
cient life. For it shal stand
need neither of meat, drin
clothing, sunne, moone, no
any other helpe of this life
Wee shall bee satisfie
with God, and hee sha
content us fully.

Rev. 21. 23.
Rev. 22. 5.

Fiftly, this life is *uncon*
cieiveable: it cannot be
throughly discovered o
described by any. *Wh*
(saith *Bernard*) *can compre-*
hend

end in this life, how great he glory of the Saints of God all bee in the life everla-ting?

Sixtly, this life is an *everlasting* life: it shall continue world without end. As the terrors, and the most terrible and horrid orments of the wicked all continue alwaies: so all this solatious and wete life of the godly. Their death shall never see fe: and the life of these all never see a death. The eath of those and the life f these are *everlasting*, and *ever-dying*. Math. 25. 45. 2 Thes. 1. 9. Rom. 2. 7. Dan. 12. 2.

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tha

that a man may know his future happineſſe.

The *Signes* of eternall life are two.

The firſt, is true faith in Chriſt. For whoſoever beleeveth, ſhall *not periſh*, but *ſhall be ſaved*. Ioh. 3. 16. Mar. 16. 16

The ſecond are good workes, performed with an upright heart, in conſcience of Gods commandement, and to an honeſt end. The Pſalmiſt asking who ſhall reſt on *Gods holy mountaine*, receiveth anſwer as by oracle from heaven, that hee ſhall there reſt, *that walketh uprightly, and worketh righteouſneſſe, and ſpeaketh the truth from his heart. Thus ſaith the Lord, aske for the old way, which is the good* Pſal. 15. 1. Ier. 6. 16.

way, and yee shall finde rest for your soules. Life (saith Salomon) *is in the way of righteousnesse, and in that pathway there is no death.* And our Saviour sheweth that those are the *Blessed* of his Father, and shall *inherit eternall happinesse*, who manifest their love to his afflicted members by their workes of mercy, and *He that receiveth a Prophet in the name of a Prophet, shall receive a Prophets reward: and he that receiveth a righteous man in the name of a righteous man, shall receive the reward of a righteous man.*

Pro. 12. 26.

Matt. 25.

Mat. 10. 42.

Thus now we see in part what our eternall glory shalbe in the world to com, where-

wherewith we shalbe all repleniſhed, though not all alike: euen as we ſee veſſels different in bigneſſe, may bee all of them filled full to the top, though one of them hold more than another. As wee have excelled one another upon the earth in grace, ſo wee ſhall excell one another in heaven in reſpect of glory. If wee have gone before others in diſcharging of our dutie in this world, wee ſhall alſo ſurpaſſe them in dignity in the world to come.

They that be wiſe ſhall ſhine indeed *As the brightneſſe of the Firmament*: but they that turne many to righteouſneſſe, *ſhall ſhine* Dan. 12. 3.

Dan. 12. 3. as the starres for ever and ever.

Now the GOD of peace, that brought againe from the dead our Lord Iesus, the great Shepheard of the sheepe through the blood of the everlasting covenant, make us meete to doe his will in all good workes, that having him in this life in the kingdome of grace, wee may also reigne with him in the life to come in the kingdome of glory. Amen.

Tibi soli Deo Gloria.